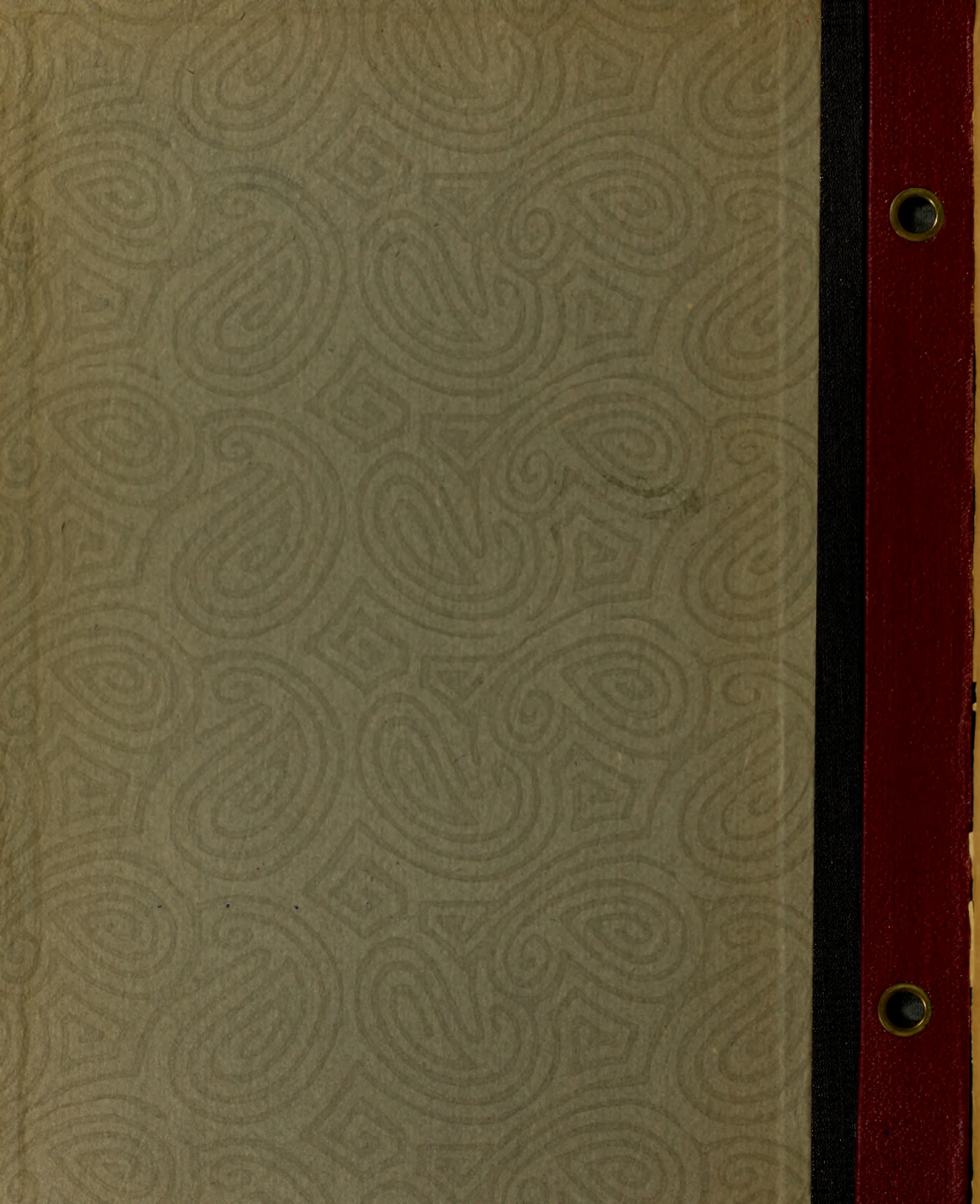


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BOSTON UNIVERSITY  
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Thesis

JESUS THE TEACHER AND MOSES THE LAWGIVER

by

Allan Kendall Williams

(A. B., Nebraska Wesleyan University, 1929)

submitted in partial fulfilment of the  
requirements for the degree of

Master of Arts

1931

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"The Spirit of the Lord is upon me,  
Because he anointed me to preach good  
tidings to the poor:  
He hath sent me to proclaim release to  
the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To proclaim the acceptable year of the Lord."

Isaiah 61:1-2.

"Today hath this scripture been fulfilled in  
your ears."

Luke 4:21.

"I came not to destroy, but to fulfil."

Matthew 5:17.

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\*

"The points of the Lord's will are  
because he appointed me to pursue good  
things in the hour;  
He will send me to provide relief to  
the captives,  
And recovery of sight to the blind,  
to set at liberty them that are bound,  
to proclaim the acceptable year of the Lord."

Isaiah 61:1-2

"And hath this word been fulfilled in  
your ears?"

Luke 4:21

"I have not so desired, but to fulfill."

Isaiah 61:1

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# JESUS THE TEACHER AND MOSES THE LAWGIVER

## PART I

### INTRODUCTION

#### 1. Purpose of this study.

It is the purpose of this study to show how Jesus fulfilled the Law. Between the teachings of Jesus and those of the orthodox Jewish teachers who were contemporary with him there was a striking difference. The Pharisees insisted on strict literal fulfilment of the Law. This was to be accomplished by the performance of a prescribed round of religious ceremonies and duties. In a word their religion was an external formalism. The Law was its goal, and minute fulfilment of its comprehensive requirements was regarded as religion.

Between this Pharisaic theory of religion and the teachings of Jesus there was the greatest possible contrast. Jesus made the Law not an end but a means, not a goal but a pathway. He introduced a new emphasis in religion. According to Jesus religion was first of all a quality of spirit, an attitude of the mind and heart which manifests itself in right conduct both toward God and man. He regarded the Law as an instrument for helping men to achieve the goal of righteous living.

At the time when Jesus began his ministry, religion was thought of in terms of loyalty to the Law. Opposition

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Between this Pharisaic theory of religion and the teachings of Jesus there was the greatest possible contrast. Jesus held the Law not as an end but a means, not a goal but a pathway. He introduced a new emphasis in religion. According to Jesus religion was first of all a quality of spirit, an attitude of the mind and heart which would lead to right conduct toward God and man. He regarded the Law as an instrument for helping man to achieve the goal of righteous living.

At the time when Jesus began his ministry, religion was thought of in terms of loyalty to the Law. Cooperation

between Jesus and the Jewish teachers arose over the interpretation and application of the Law.

In order to discover in what manner Jesus fulfilled the Law we shall attempt to portray: first, the preeminence which the Law had in Jewish life when Jesus began his ministry; second, the conditions under which Jesus began his public work; his preparation for the work, the conflict with the teachers of traditional religion, and his real attitude toward the Law; third, the introduction of new qualities into religion; and fourth, the Teacher himself who fulfilled the Law and gave to religion a new and richer meaning.

## 2. Method.

In this study no effort will be made to trace the origin and development of Mosaic Law. It will suffice to point out that the Law occupied a central position in Jewish religious life, and in passing from one generation to another it underwent certain modifications and expansions. By his own admission Jesus intended not to destroy the Law but to refine and spiritualize it. This necessarily led to conflict with the Jewish leaders who were the custodians and practitioners of the Law. New ideas never gain ascendancy over older ones without a struggle. The points at which the conflict between Jesus and his opponents became most significant for interpretation and application of the Law will be discussed. It will be important also to

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the law will be discussed. It will be important also to

consider the elements in Jesus' teachings which are entirely new from the standpoint of first century Judaism.

3. Underlying principles.

The sources to which one inevitably goes for materials in a study of this sort present varying conclusions. There is no unanimity of opinion on many points which to me appear to be of great moment. One is forced to a winnowing process. He must sift the evidence, weighing carefully the differing and often conflicting facts which research yields and establish his own basic conclusions. It will be well, therefore, to state succinctly the fundamental principles which form the backbone of this entire study.

The following assumptions are basic: first, that Jesus was a historic person; second, that the New Testament is the best available material for the study of his life; third, that the Synoptic Gospels, though written several decades after the crucifixion and by other than eye witnesses, do nevertheless yield information as to the life of Jesus sufficiently accurate to give us reliable knowledge of his character and ministry; and fourth, that the words of Jesus as recorded by the Synoptists, though not invariably literal, do furnish a bonafide report of the general content of his utterances and the nature of his teachings.

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2. Jesus' Teaching Principles

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PART II

THE STATUS OF THE LAW IN THE TIME OF JESUS

1. The Law of Moses when Jesus began to teach.

The period between 130 B. C. and 70 A. D. was an exceedingly important one in Jewish history, yet the pages of Jewish history for this period are virtually blank. Historical data are very scant and consist chiefly in the light that the Jewish historian, Josephus, throws on this otherwise faintly-illuminated period in Judaism. The reason for the failure of the Jews to preserve a written record of this important period of their history is, according to Foakes-Jackson, that the Law was their all-absorbing interest. The sole interest of the Jew was in what he conceived to be the Will of God, and this he believed was finally and irrevocably revealed in the Law. It followed then as a logical consequence of this conception that the summum bonum of life was the minute fulfilment of the precepts of the Law, "for nothing is trivial if it is commended by him."\* The fact that it was held to be a literal revelation made every part, even the most minute detail, of great importance.

Two other factors entered into the Jew's devotion to the Law. They had the abiding conviction that the blessings promised in the Law would inevitably follow its

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\*Foakes-Jackson, The Rise of Gentile Christianity, 1927, p. 18.

PART II

THE RISE OF THE JEWISH CHURCH

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The other factors entered into the Jew's devotion

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obedience, and also that if the Law were wholly kept, even for one day, Messiah would come.

Such exalted ambitions necessitated a highly technical study of the Law and virtual social isolation. Of such tendencies were Rabbis, who, though they were not ascetics in the strict sense of the term, nevertheless, went to extreme lengths in the pursuit of divine learning. They, and many other devout Jews, regarded Palestine as the geographic setting for the realization of ideal observance of the Law. That was the purpose for which the state existed. The Temple stood in the city of Jerusalem, and around it was organized the whole of Jewish religious life.

The viewpoint of first century Judaism is unmistakable. Its fundamental tenet was the belief that religion is revealed. All that man needed to know concerning his duty to God was made known through some form of revelation. Torah was the name given to this basic doctrine. Properly understood this term meant, "Hear the Word of the Lord.....Give ear unto the Torah of our God." (Isaiah 1:10; 8:16.) Aside from the authority attributed to the Torah because it was both revealed and an instrument of revelation, it persisted as the most vital part of Jewish religious life because it represented a composite of tradition.

Age, or duration of time, had much to do with fixing the standard of authority in Jewish circles. When a cer-

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even for one day, death would come.

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...  
Age, or duration of time, had with it its living  
the standard of authority in Jewish religion. It was a con-

tain saying or practice had been customary for a considerable length of time, it became tradition. And tradition was authority. The ancient instructions and messages of the five books of Moses were universally accepted as the Torah. From one generation to another these were taught and practiced until their validity was accepted as a matter of course. It was mere acquiescence in tradition. No one even thought of questioning the authority of the Torah or of raising a dissenting voice. To have done so would have been to invite derision, or more likely death.

It was an unquestioned Jewish belief that the Law came directly from the hand of Moses. The five books of Moses already referred to represented that Law in full and minute detail. Moses was not the creator of the Law but the transmitter. Hence the Torah was God-given, pre-existent before the world, eternally binding, and its authority absolute.

In order to further emphasize the greatness of the Jews' veneration for the Law let me cite two quotations: first, from Josephus, "Robbed though we be of wealth, of cities, of all good things, our Law at least remains immortal."\* "It is an instinct with every Jew from the day of his birth to regard them (the precepts of the Torah) as decrees of God."\* Second, from Philo, "The provisions

-----  
\*Quoted in Branscomb, Jesus and the Law of Moses, 1930, pgs. 23-25.

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...ordained before the world, eternally valid, and the  
...authority absolute.

In order to further emphasize the greatness of the  
...law, veneration for the law let us also see the conditions:  
...first, from teaching, "Kodosh" though we be of flesh, be-  
...lieved, of all good things, our law at least reaches in-  
...mortals. "It is an incident with every Jew from the day  
...of his birth to regard him (the master of the Torah)  
...as a descendant of God's Second, True Son, "the provision

of this Law.....remain in fixity from the day they were written until now, and for the future we expect them to abide through all time as immortal, so long as the sun and moon and the whole heaven exist."\* The Torah was associated in the mind of the Jews with Wisdom who declares of herself, "The Lord created me as the beginning of His way, first of his works of old. I was set up from everlasting, from the beginning, before the earth was."  
(Proverbs 8:22-25.)

In the Greek translation the Torah became known by the term which is more familiar, the Law. This Law, of which Moses was the divinely chosen agent of transmission, was believed to be the essence of revealed religion. Belief in its verbal inspiration, its perfection, and finality concerning divine revelation was the tap root of first century Judaism. Other and later prophecies were only expansions and reiterations of the Law given to Moses. In its Mosaic form it was final and complete. Addition to it or subtractions from it were unthinkable. "Ye shall not add unto the word which I command you, neither shall ye diminish from it that ye may keep the commandment of the Lord your God which I command you."  
(Deut. 4:2.)

This discussion suggests the status of the Law at the beginning of the Christian era. It has been pointed

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\*Quoted in Branscomb, Jesus and the Law of Moses, 1930, pgs. 23-25.

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out that in Judaism the Law was preeminent, if not sacred. Strict obedience to it was mandatory on every loyal Jew. Any contribution to religion must of necessity be an interpretation of the Torah. Within Judaism itself several parties emerged, each taking its rise from a different interpretation of the Law. We shall now consider these important interpretations.

## 2. Various interpretations of the Law.

### a. The Oral Law.

Side by side with the written Law there developed what is known as the Oral Law. It was a body of unwritten tradition containing the rulings and decisions reached by Rabbis who interpreted the Law and sought to apply it to the whole of life.

It was inevitable that this tradition should develop for several reasons. First, it was intended that every human act should be based on some literal statement in the Law. The Law originally was not as comprehensive as this, and therefore it was supplemented with interpretations which developed naturally as new points arose. For instance, the Oral Law contained precise regulations concerning the synagogue, although this institution is not mentioned in the Pentateuch or later accretions.

Second, many of the Laws were vague and stated in general terms. As an example of this development note the Sabbath Law in Exodus 31:14-17, "Ye shall keep the

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Sabbath; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore, the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant."

When it came to concrete application of such principles, specific interpretation was required. This was provided for in the Oral Law which classified the various types of labor constituting work and the attached penalties. When these interpretations received public sanction, they were accepted as part of the Oral Law. These rulings were not inflexible, for the Jews rapidly accommodated them to the changing circumstances of their developing life. One instance will be cited as evidence of this. During the Macabbean rebellion many Jews allowed themselves to be slaughtered rather than fight back on the Sabbath day. After suffering heavy losses they reversed their attitude and practiced self-defense even on the Sabbath.

In case of crisis the Rabbis did not scruple to substitute their own interpretations for the standing words of the Torah notwithstanding Deuteronomy 4:2, "Ye shall not add unto the word which I command you, nor

...; for it is not only you; every one that believes  
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words of the Torah notwithstanding Galatians 3:12. "Ye  
shall not get into the word which I command you, nor

shall ye take aught from it." Whenever apparent contradictions or conflicts occurred, the words were construed so as to produce a meaning quite different from the obvious one.

This practice in bending and shaping the Torah made of the Rabbis very clever exegetes. By interpreting words and sentences apart from their context they could evolve most any desired meaning. Consequently, the Torah could be made to mean almost anything which the Rabbi wished to find there. It could be expanded just as far as the skill of the exegete would permit him to go. Notice this skillful manipulation. The Rabbis held that the stipulation, "An eye for an eye" (Ex. 21:24) was not equitable, for one's opponent's eye might be larger than the other's or, one of two persons in combat might have a blind eye. Hence it was decided that what "an eye for an eye" really meant was that the victim of ocular damage should receive monetary adjustment for his injury.\*

A third reason for the development of the Oral Law is found in the desire to protect the Law against transgression. To this end supplementary regulations were passed by constituted authorities. These were made inexorable. They covered every conceivable form of activity, and were so detailed that it was illegal for a tailor to leave his house on the eve of the Sabbath wearing a needle,

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\*Branscomb, Jesus and the Law of Moses, 1930, p. 31.

shall be taken up in the "Review" section of the  
bulletin for October 1934. The same was  
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This practice in dealing with the  
case of the child very often suggests. By indicating  
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(the sign of his profession) lest he fail to return before sundown and become guilty of bearing a burden on the Sabbath.\*

Through the process of usage and practice the Oral Law came to stand alongside of the written Law. Authority and finality equal to that possessed by the written Law was given to it by ascribing to it Mosaic origin. God's revelation to him had not all been inscribed. Part was delivered to him orally with the instructions that he should communicate it by word of mouth. Unbroken connection with Sinai was thus established.\*\*

All of this is important because the method of exegesis developed by the Rabbis put them in position to modify and alter the Torah. It was considered that prophecy had ceased, and the Canon was closed.\*\*\* Anything which appeared in written form after the Torah might be sufficiently important to warrant consideration. But nothing could equal in finality and absoluteness the Torah. The role of the Rabbis made the assumption easy and natural that to them the Holy Spirit had been given. To them God had delegated the task of revealing and expounding what had long stood as, "Thus saith the Lord." Hence, Rabbinic tradition came into a position of unqualified equality with the written Torah.\*\*\*\* As to the character

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\*Branscomb, Jesus and the Law of Moses, 1930, pgs. 35-36.  
\*\*Ibid 38.  
\*\*\* " 33, 42, 44.  
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\*Bromberg, James and the Law of Moses, 1901, pp. 28-31.  
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and sanction of tradition which should be accepted, there were differing views. This difference accounts, at least in part, for rivalry between parties. These parties can be understood in the light of their attitude toward the Law. We shall first consider the Pharisees.

b. Interpreters.

The conflict over what constituted the Law was one which extended for practically a century following the Macabbean rebellion. The Gospels and the writings of Josephus indicate that the outcome of this struggle was victory for the Pharisees. They were a party of religious teachers and guides who virtually controlled Judaism at the beginning of the Christian era.

The Pharisees might be called the liberals of that period. By that is meant that they were more or less democratic, and in matters relating to doctrinal and social changes, they were relatively progressive. Although the Law was central in their community, yet they accepted many traditional observances not in the Law of Moses. In other words, they regarded the Oral tradition as part of their scripture.\*

The Pharisees, that is the best of them, were very pious and spiritually minded. They were very zealous for the increase of the practice of God's will (as revealed in the Law) in the lives of the people. The devotion of a genuine Pharisee to his way of life was so complete that

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\*Branscomb, Jesus and the Law of Moses, 1930, p. 12.

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Josephus, Jews and the Law of Moses, 1900, p. 12.

he would die rather than betray it.

In contrast to the progressive tendency of the Pharisees, the Saducees were highly conservative. Their interpretation of the Law was absolutely literal.\* Religion took its rise and ended within the Law. Anything beyond the Law was anathema. Even in matters where the death penalty was involved, they held rigidly to the literal commands of the Torah. The viewpoint of the Pharisees was more humanitarian, and they had evolved limitations which well-nigh precluded the consummation of the death penalty.

The Saducees never conceded that the interpretations of the Scribes possessed divine sanction. Only what was based on text of scripture was binding for them. This accounts for their rejection of the doctrine of the resurrection. No foundation for it could be found in any literal statements of the Law of Moses. Yet the Saducees had their own Oral tradition touching such matters as 'clean' and 'unclean', dating of festivals, and liability in criminal and civil cases.\*\* So the point of chief differences between the Saducees and Pharisees was not acceptance or rejection of tradition. It was rather a contest over the nature and content of accepted tradition.

Whatever influence the Saducees attained was only temporary, and after the beginning of the first century

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\*Branscomb, Jesus and the Law of Moses, 1930, pgs. 14-16.

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In contrast to the progressive tendency of the  
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their importance as a party virtually vanished. In the life of Jesus there is only one dependable reference to the Saducees, "Then came to him the Saducees which say there is no resurrection." Mark 12:8. On the other hand the Gospel picture of Jesus frequently brings the Scribes and Pharisees into view.

What knowledge we have of the Essenes comes from a limited source of information. Enough is available to indicate that this party represented one movement within Pharisaism. The object of their organization was to obtain higher righteousness than that which was characteristic of ordinary Judaism. Something of the nature of this group is suggested by a quotation which Branscomb cites from Kohler. There was in Jerusalem a group which "existed down to the second century by the name of the Holy Congregation, which insisted on each member practicing a trade and devoting one-third of the day to the study of the Torah, a third to devotion, and a third to work -- probably a survival of an Essene community."\*

As a community the Essenes were held in high regard by such distinguished men as Josephus and Philo to whom we are indebted for what knowledge we have concerning the main characteristics of the group. The Essenes studied the Law scrupulously and kept the Sabbath non-labor requirements strictly.\*\* Ceremonial cleansing was

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\*Quoted in Branscomb, Jesus and the Law of Moses, 1930, p. 57.  
\*\*Ibid p. 59.

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Quoted in Essenes, Jesus and the Law of Moses, pp. 87,  
 88.

another feature of their system. They did not practice the offering of animal sacrifices in the Temple on the grounds that Moses did not command bloody sacrifices. Justification for their differences from the Rabbinic traditions was obtained by their own peculiar interpretation of the text of scripture to carry the point. An Oral Law bearing the stamp of their own individuality thus developed for which the authority of Moses was claimed.

Three things should be borne in mind concerning the discussion of the Pharisees, Saducees, and the Essenes. First, each had its own respective Oral code. Second, each claimed for its tradition and practices the final authority of Moses. Third, the Pharisees constituted the most important group of the three.

The Zadokites were a sect existing in Damascus whose system involved interpretation of the Law but conflicted with orthodox Judaism. The true meaning of the Law was in the possession of the founders of their sect, they believed, and their chief motive was to perfectly fulfill the true meaning of the Law. They too held Mosaic revelation to be final and advocated whole-hearted obedience to the Law, but they insisted on making it the Law as they interpreted it.\*

For the Zadokites also the Law of Moses was the final and complete revelation of God's will. Disputed points were covered by rulings peculiar to this sect,

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\*Branscomb, Jesus and the Law of Moses, 1930, pgs. 63-66.

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thus giving rise to still unique body of Oral tradition. Other salient features of this system included the pursuit of righteousness by means of cult loyalty and strict demand for ethical living.

The yoke of Roman rule was a thorn in the flesh of Jewish national life. It kept them uneasy and apprehensive. Freedom from this foreign rule was eagerly sought. The universal desire was, save the nation and down with Rome. Loyalty to the nation was the nucleus around which a patriotic party sprang up known as Zealots. Patriotism was their watchword. Freedom from foreign control and preservation of the national integrity was the chief aim of this party.

The Zealots are mentioned and characterized here because of their attitude toward the Law. We are dealing with the interpreters of the Law in order to get a view of the religious situation which existed when Jesus appeared. Very much as these other groups had as their constitutional basis some unique interpretation of the Law, so the Zealot movement rooted in its special attitude toward it.

Only very minor importance can be credited to this party for it was really only a party within a party, i. e., a fanatical off-shoot of the Pharisaic party. Keeping the Law was the major belief of the membership but they went to the extreme of advocating defending the Law with the sword. In this latter

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respect was the main difference between the Zealots and the other parties to which reference has been made.

Hillel and Shammai were well-known names in the first century, and each represented a different school or viewpoint. Between these two schools bitter antagonism existed, and not infrequently the smoldering hatred burst into flames of physical struggle.

Hillel made the first attempt to rest the Oral tradition on the textual basis of the written code. As a means to carrying out this purpose, a set of rules was drawn up and made the criterion for expounding the scripture.\* Hillel vigorously opposed a rigid and binding literalism in matters pertaining to the Law. Back of his efforts to make the Oral tradition a textual deduction was the motive to establish greater leniency in interpreting the Law. The commands of the Law were as ambiguous as they were numerous, and Hillel believed that back of all the various commands some unifying principle could be discovered which would make the whole code intelligible and give its numerous precepts meaning and value.

Moreover, Hillel believed that one of the Laws contained in essence the content of all the others. That would make this one Law a summary, a composite of the whole code. Part of the chief endeavor of Hillel was to discover this superior Law and elucidate it.\*\*

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\*Branscomb, Jesus and the Law of Moses, 1930, p. 51.

\*\*Ibid

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 discover this superior law and establish it.

If a classification of Hillel is attempted, the facts force us to the conclusion that his views were unorthodox, and his methods somewhat unconventional. But it is not difficult, in reading between the lines to see that his movement was actuated by dissatisfaction with the existing religious order. As it was being interpreted, the Law was unsatisfactory and unrewarding. Hillel felt this and was reaching out for something less formal and more spiritual. Two important things emerged in this movement; first, the exercise of greater leniency in interpreting the Law; and second, an inclination to emphasize God's mercy rather than his justice.\*

Shammai occupied a position in direct opposition to Hillel. Whereas Hillel advocated leniency in interpretation, Shammai held relentlessly to the letter of tradition. The full measure of the Law was meted out by the school of Shammai to proselytes and to those who could be ranked as neither righteous nor wicked. These were consigned to a purgatorial destination.\*

Of the two contrasting parties the Shammaites were the more progressive down to the middle of the first century. In spite of their severity and vigorous regulations they held the lead over the Hillelites until after the fall of Jerusalem.

For the purpose of this paper the discussion of the parties of Hillel and Shammai yields one very import-

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\*Branscomb, Jesus and the Law of Moses, 1930, pgs. 50-55.

If a classification of Hitler is attempted, the points focus us to the conclusion that his views were not orthodox, and his methods somewhat experimental. But it is not difficult, in reading between the lines to see that his movement was actuated by dissatisfaction with the existing religious order. As it was being interpreted, the law was unchristian and unchristian. Miller felt this and was reaching out for something far beyond and more spiritual. The important things sought in this movement; first, the exercise of greater freedom in interpreting the law; and second, an inclination to see greater God's mercy rather than His justice.

Shawcross occupied a position in direct opposition to Miller. Shawcross Miller advocated freedom in interpretation, Shawcross held religiously to the letter of tradition. The only measure of the law was noted out by the school of Shawcross to proselytes and to those who could be reached as neither righteous nor wicked. There were assigned to a hypothetical destination.

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For the purposes of this paper the discussion of the parties of Miller and Shawcross yields one very important

ant fact, that during the lifetime of Jesus the balance of power was in the hands of a group which held vigorously to a strict and literal interpretation of the Law. But the party of Hillel was a cloud gathering in the religious sky. A storm of change and innovation was brewing. The party of Hillel, though still in the minority, represented a rapidly-rising tide of new tendencies in life. The very existence of the school of Hillel was a protest against the failure of the Law to meet human need. It was an eloquent denunciation of the orthodox interpretation of the Law.

Although during the lifetime of Jesus the party of Hillel was not clothed with any official garments, it did have its able teachers for it was a scribal movement. Even if the teachings of these scholars did not have upon them the stamp of official sanction, they had was more important, the power to drop into the popular mind the suggestion that perhaps the traditionalists did not have the final word.

Seen in retrospect, the consequences of this potent suggestion were well-nigh revolutionary. What keener thrust could Judaism have received than to have planted in the mind of the people the idea that because the Law had always had a certain interpretation, it did not necessarily follow that this was the right and final interpretation? What could have disturbed the religious equilibrium more quickly than to have suggested that there

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 eloquent denunciation of the orthodox interpretation of  
 the law.

Although during the lifetime of Jesus the party  
 of Hillel was not identified with any official authority, it  
 did have its own teachers for it was a kind of movement.  
 Even if the teachers of these schools did not have more  
 than the story of official tradition, their own response  
 to the law was to have the popular and the  
 expression that perhaps the traditionalists did not have  
 the first word.

Seen in retrospect, the conservatism of this party  
 suggestion were still-right revolutionary. What banner  
 thrust could Hillel have received them to have pointed  
 in the mind of the people the law that because the law  
 had always had a certain interpretation, it did not nec-  
 essarily follow that this was the right and final inter-  
 pretation. What could have distinguished the religious  
 revolutionaries were alike in their suggestion that there



was a way of life, more abundant and rewarding, than any which was possible under a cold and relentless interpretation of the Law?

It is not intended to over-emphasize the importance of the school of Hillel. The point which is being stressed here is that at the time of Jesus dissatisfaction with the legalistic regime was rapidly growing. Tendencies toward a new and a more natural understanding and application of the Law were evident. Rays of new light were breaking in upon the religious consciousness. Some more courageous leaders, having seen and felt the Law's weakness, dared to challenge openly its authority. The traditional view no longer held the field unchallenged. A case for the other side of the question was being made. Opposing views prevailed. People were not all thinking alike. A new day was beginning to dawn.

Above all else the one important thing to be remembered at this point is that the orthodox interpretation of the Law had been challenged. The ideas that it was not final and that perhaps there was a better way than it prescribed, held within them infinite possibilities of transformation. Simply stated, these ideas appear harmless and commonplace. Yet in reality they brought about an upheaval which terminated the reign of Judaism and ushered in a new era. With the new emphasis found in the teachings of Jesus the whole religious system experienced an organic transformation. This change will be more fully

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 This of the last  
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 of the school of Hillel. The point which is being stressed  
 here is that at the time of Jesus' disputation with the  
 Pharisees, the law was rapidly growing. Pharisees found  
 a new and a more natural understanding and application of  
 the law were evident. In a few years of new light were breaking in  
 upon the religious consciousness. Some were conservative  
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 not final and that perhaps there was a better way than it  
 was presented, first of all, that the Pharisees were  
 transformed. They were not, they were not, they were not  
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discussed in the next main division of this paper.

Before taking up the next topic for discussion, let us summarize this division on the various interpretations of the Law. For the sake of clarity the results may be classified as follows: first, Mosaic legislation was entrenched as the heart and essence of Judaism. Uncompromising loyalty to it was demanded of every loyal Jew. Religion was regarded as a divine revelation which the Law of Moses contained in full. This Law, furthermore, was final and irrevocable. Second, different attitudes toward the Law and its interpretation gave rise to a number of parties. Each owed its origin and continuation to a different emphasis relative to the Law. Hence, distinctive bodies of Oral tradition came into existence, the nature of which depended on party emphasis. But each party claimed Mosaic authority for its teachings. All the parties concurred in the agreement that the Law of Moses was the source of highest appeal. Third, the significant outcome of the various attitudes toward the Law was that a new freedom emerged. The authority of the Law was challenged, and tendencies toward more liberal and natural usage of it were already in existence by the turn of the first century.

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... in the first half of the century ...  
... before taking up the next part of the discussion ...  
... let us summarize this division on the various interpreta-  
... tions of the law. For the sake of clarity the results  
... are presented as follows: First, the law of evolution  
... was interpreted as the great and essential of history. The  
... corresponding reply to it was demanded of every law  
... law. Evolution was regarded as a living revolution which  
... the law of Moses contained in itself. This law, however,  
... more, was that of the law of evolution. Second, different at-  
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PART III  
JESUS THE TEACHER

1. Jesus the Emancipator.

a. The situation when he appeared.

Jesus appeared as a Teacher at a time when Palestine was in a state of religious unrest and political irritation. The effects of the conquest of Jerusalem by Antiochus Epiphanes nearly two centuries earlier were still prominent. He had performed with brutal force the profanation of the Temple, had threatened the very foundation of Judaism, and left in his wake destruction and ruin --and what was worse--hatred and craving for revenge.

Beside the memory of earlier troubles the heavy yoke of Roman rule was then chafing the neck of Israel. The presence of foreign authority made it impossible for Israel to realize its long anticipated hope for a place in which to practice its religion without interference. The deeper Roman authority entrenched itself the more virulent Jewish resistance became. But its combined forces were helpless before the strong and well-organized Roman legions. Although Israel's military resistance was ineffective in driving out foreign rule, yet the conflict was spirited and not easily suppressed. Here and there occasional uprisings broke out resulting in death and violence to the rebel Jews.

The firm belief that Israel as a nation was the

Part III  
JESUS THE TEACHER

Jesus the Organizer

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chosen of God probably kept up the national morale. God's chosen people would ultimately be delivered from all enemies. The present oppression and tyranny was only temporary. The national yearning for freedom would ultimately be accomplished because God had promised deliverance to his people. Earlier rebellions and their leaders had been crushed. But still the subterranean fires of resentment burned near the surface and flared out frequently not only in physical conflict but also in literature and conversations. Dreams of independence and vengeance on the heathen gave rise to the belief that God would send a Deliverer to requite the anguish of every Jewish heart. The one dominant hope was that Israel would rally to this Deliverer, throw off the Roman yoke and recover freedom, prosperity, and power.

When Jesus began his ministry, the popular mind was crowded full of Messianic hopes of the most fantastic sort. The popular belief was that Messiah would put his iron heel upon the necks of all the enemies of Israel and lead his people to glorious national victory. The kingdom of Israel would be restored and established as a nation in a position of world power.

The Kingdom of God according to this conception was thought of in strict worldly and political terms. The conception of the Kingdom as a ruling empire called for the expectation of a Messiah who would be a King and Ruler. God would give him supernatural power to lead a

process of the national revival. God's chosen people would ultimately be delivered from all enemies. The present oppression and tyranny was only temporary. The national yearning for freedom would ultimately be accomplished because God had promised deliverance to his people. Better rebellions and their leaders had been crushed. But still the addresser tried to recommit himself to the struggle and fight but frequently not only in political terms but also in literature and other spheres. There is an emphasis on the deliverance of the nation and the deliverer to rescue the nation from every Jewish hand. The one deliverer was that Israel would wait for his deliverer, the one of the Jews who would rescue the nation, the people and the land. When Jesus came to the nation, the people and the land were crowded with a certain hope of the great deliverer. The popular belief was that Messiah would not be from the Jews but from the nations of Israel and lead his people to glorious victory. The nation of Israel would be restored and established as a nation in a position of world power. The Kingdom of God according to his conception was thought of in terms of worldly and political power. The conception of the Kingdom as a ruling empire called for the expectation of a Messiah who would be a King and Father. God would give his supernatural power to lead a



successful uprising against Rome. When all its enemies had been subdued, Israel's sorrows and sufferings would cease, and the bright hopes of the 'Golden Age' would be fulfilled. Shortly before the dawn of the first century this earthly conception of the Messiah was intensified by the fruitless attempt to break loose from Roman domination. The higher prophetic conceptions of the Messiah were lost to view, and visions of power and glory filled the minds of the people when Jesus began his ministry. He had to face the popular notions of a Messiah who would be a Ruler and King.

The social and political chaos of the nation had its inevitable effect upon Israel's religious life. Combined with the uprising to extricate the government of their land from foreign grasp was the movement to guarantee and perpetuate the loyalty of Israel to its own religion. The Law was sacred and central in this religion. Its position and integrity had been preserved through a long development in the national life. Religion was the supreme interest in the Jew's life, and devotion to the Law was the highest test of religious loyalty. Now when the national life was on unsound footing, the Scribes gave themselves passionately to the task of analyzing and codifying the Law so comprehensively that it would govern every conceivable contingency of personal living. This intensive effort resulted in a network of regulations which was so minute and detailed that every Jew lived in

successful revolution against Rome. When all this was over  
 had been reached, Israel's narrow and restricted world  
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constant danger of trespassing against the Law. This attempt to anticipate and cover every possible phase of conduct with a literal precept was the cause for endless debate and trouble. Difficulties of far-reaching significance were bound to arise under such a system. Endless and fruitless disputations and debates were unavoidable. General agreement was impossible in a scheme where it was attempted to establish hard and binding rules which would apply to all the people and situations without mitigation. One example of the futility to which such regulations led was the unsettled argument between Rabbis as to whether a cripple fleeing from his burning house on the Sabbath day would be justified in carrying out his peg leg.

"If we sought to characterize the religious life of the Jews in the time of Jesus," writes Wendt, "we should adduce, as its most general and salient feature the uncompromising zeal with which they clung to the ancient religion of Israel as delivered to their forefathers by divine revelation. Almost everything in Judaism that appears great and significant or conducive to the establishment and foundation of the Christian religion, but at the same time, everything in it that strikes us as repellent and paltry, or that led to its bitter opposition to, and rejection of Christianity, had its root in their tenacious zeal for the maintenance of the old religion.....Although it lost pol-

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 had its root in their passionate zeal for the maintenance  
 of the old religion. .... Although it has not

itical independence, and was subjected to all possible influences from the Hellenistic culture..... Judaism did not surrender its ancestral religious heritage by one hair-breadth."\*

The Law was the central pillar upon which the whole structure of Jewish religion rested. Religious loyalty of the Jews is best understood in terms of their feelings for the Law. Again quoting Wendt, the "energetic and stubborn adherence of the Jews to their ancient religion had its clearest expression in the formation and continuous recognition of the Canon of the Old Testament. What was handed down out of their sacred past, or at least what bore the credit of belonging to the old tradition, was invested with the authority of holy scripture, resting purely on divine revelation and raised above all association and comparison with ordinary human literature."\*

Jesus therefore emerged from the Nazareth carpenter shop to launch a career of teaching amid a confused and harassed generation. Roman rule was a thorn in the national flesh. Uprisings were bound to occur because the Jews believed themselves to be God's chosen people and that their position of power among the nations was only a question of time. The hope of their speedy and complete deliverance was gathered up in their Messianic doctrine. The Scribes saw their nation's hope in religion,

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\*Wendt, The Teaching of Jesus, 1901, Vol. 1, pgs. 33-35.

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and they set themselves to the task of guaranteeing the future by drawing the net of the Law closer about the life of every individual Jew. The inevitable reaction of the people was devotion to the form of the Law, the rigid observance of the mechanical requirements which it imposed. The objective was the fulfillment of the letter of the Law while the weightier matters of the spirit were omitted, if their existence was ever recognized. A more forbidding, unpromising, and inimical state of affairs for the entrance of a teacher of religion with revolutionary ideas it is quite difficult to conceive.

The current construction put upon the canon could have but one result, and it a disastrous one. The general current of religion was made to flow into the narrows of technical, textual limitations. No divergence from the literal text was tolerated. Theoretically, the Old Testament canon limited and regulated the whole of Jewish religious life. Practically, this did not work out. The clash between the actual state of affairs and the theoretical standards based on the canonical estimation of Old Testament scripture produced a systematic falsehood by which the Jews sought to beguile themselves in their contradiction. Whatever relation they sustained to God was purely legal, consisting in striving for knowledge for commands and their fulfillment.

This strong, legalistic tendency is explicable when one takes into account the prevailing idea of God

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 when one takes into account the prevailing idea of God



which filled the minds of the people with whom Jesus associated in his labors. "For the Jewish consciousness the first and most important attribute of God was his holiness, that is, his separation from the world. The practical result of the stress thus laid upon his holiness, or the supermundane character of God, was shown in the rigid abstinence from secular work on Sabbaths and feast days, in the increased usage of fasting on the part of the Pharisees, and in those ascetic acts which had an independent value in themselves, as answering to the will and pleasure of God, and not as conducting to the concentration and elevation of religious feeling and tending to the moral strength of those who practiced them,"\*

The success which Jesus achieved in spite of these adverse circumstances is explicable on the grounds of his qualifications for the task. Underlying his career of teaching are a few fundamental principles which influenced all his actions and teachings. These were firmly worked out in his life before the active work of teaching was begun. These principles are in reality the key to an understanding of his life and teachings. Let us now consider them briefly.

b. His qualifications for teaching.

- (1) His baptismal and temptation experiences.
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\*Wendt, The Teaching of Jesus, 1901, Vol. 1, pgs. 48-49.

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1. The Qualitative-Logic for Teaching.

(1) His logical and scientific experiences.

When Jesus was baptised by John, the Messianic consciousness awakened in him. With this viewpoint many eminent scholars such as Bacon, Gilbert, Holtzmann, and Wendt, are in agreement. Holtzmann, for example, says, "Jesus' baptismal experience is the vision of his call, analagous to the visions which the Old Testament prophets had at their respective calls. (Isaiah 6; Jeremiah 1; Ezekiel 1 and 2.) The important thing is the awakening of Jesus' belief in himself as Messiah."\*

Hitherto Jesus had seen nothing unusual in his religious views and experiences. No difference between his own and the commonplace experiences of the ordinary people with whom he lived had been observed. It must have been with great amazement that Jesus became aware of the pre-eminence of his personal qualities and the Messianic significance which attached to them. He was the answer to the prophetic utterances concerning the hoped-for ideal relationship between God and men. In a unique sense he was God's Son. God had chosen him as a special representative to bear responsibilities and serve the Kingdom in a special capacity.

The voice had said, "Thou art my beloved Son, in Thee I am well pleased." (Mark 1:11.) These words not only connoted his personal religious relationship to God, but also designated his express Messianic character and

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\*Holtzmann, The Life of Jesus, 1904, p. 137.

From Jesus was defined by John, the Messiah  
 consciousness centered in him. With this viewpoint very  
 ancient scholars such as Bacon, Eberhart, Hofmann, and  
 others, and in general, Hofmann, for example, were  
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The voice had said, "Thou art my beloved Son, in  
 whom I am well pleased." (Luther: 1: 111.) These words not  
 only connected his personal relationship to God,  
 but also designated his unique Messianic character and

the consequent relationship to the Kingdom.\*

This knowledge awaking in the consciousness of Jesus, accompanied by the awareness of the immense responsibilities involved in following out the revelation were sufficient to well-nigh overwhelm him. What should he do about it? What form of reaction should his inner life take to this revelation which by its very nature thrusts him into a position of power and influence? At all events he was God's Son, God's Messiah. But what kind of a Messiah should he be? What kind of a Kingdom should he build in God's name? As Jesus faced momentous questions of this character, the need for opportunity to meditate and think his way through was keenly felt. No trifling, superficial answers would be adequate. With great discretion Jesus withdrew himself from all social contacts and went apart where he could be alone with his thoughts and with God. The one sure way of getting in touch with God was to approach him in earnest thought and quiet meditation. For this purpose Jesus withdrew into the seclusion of the wilderness. Here the basic principles of his whole teaching were worked out.

The temptation was a spiritual struggle. Later, in order to describe his inner experiences, Jesus resorted to the use of highly symbolic and poetic language. He was resolutely facing the question as to the kind of

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\*Holtzmann, The Life of Jesus, 1904, p. 135.

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It was necessarily facing the question as to the kind of

Messiah he would be. Would he fall in with the popular conceptions of Messianic, or would he follow a different and higher course?

As a result of the three phases of the wilderness experience, Jesus reached three very definite conclusions. The first phase of his temptation was to doubt his Sonship. Why should he, the Son of God, with powers of earth and heaven at his disposal, lack sufficient food to nourish his body? The suggestion to prove his Sonship by working a miracle to supply food for his hunger was rejected. That would be the wrong use of his power. Even the Son must depend on God, Jesus concluded. The greatest need of man is not bread, but God. "Man shall not live by bread alone." (Deut. 8:3.) The quotation of scripture afforded him strength. God then became Jesus' criterion for determining the kind of Son, the Messiah, he would be. The ultimate test of the reality of his call was not his ability to turn stone into bread but his power to do God's will and to help others to do it. He will be the kind of Messiah that corresponds to his conception of the character of God. This is the first of the great principles which obviously governed Jesus' whole ministry.

The next temptation was for Jesus to demonstrate his Messiahship by a spectacular deed which would call forth the special power of God in his behalf. Why not thrust himself into a precarious position where it would be necessary to call forth the miraculous power of God

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in order to save him from physical peril? Even though Jesus was sure of God's power to help him, yet he felt that it would be unworthy of him to unnecessarily and uselessly evoke God's power. On the grounds that man has no right to tempt God arbitrarily, Jesus repelled this temptation. The Messiah, as others, though trusting in God's power must use the reason he possesses and not expect to have divine power manifested in his case, except as he conformed to divine laws. God could be trusted as a Father, and it was needless to make artificial test of his power.

After all Jesus was not anxious to create for himself the reputation of a miracle-worker. His supreme object was in an entirely different realm. He could be a better Messiah by trusting than by testing God. In this temptation Jesus was again facing the question as to the kind of Messiah he would be. Again his criterion was God's character. He would be the kind of Messiah which in his life, rather than in a spectacular feat, would be found the revelation of God's power and God's character. His answer to the tempting voice was, "It is written, Thou shalt not tempt the Lord thy God." (Deut. 6:16.)

The appeal of the third temptation was perhaps the most powerful. It also concerned Jesus' method of realizing the Messianic ideal. The awaking of the Messianic consciousness had brought to him the thought

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 fact to have divine power manifested in his case, except  
 as he conformed to divine law. God could be trusted as  
 a Father, and it was needless to make artificial tests of  
 his power.

After all Jesus was not anxious to create for Him-  
 self the reputation of a miracle-worker. His purpose  
 object was to do an entirely different kind. He would be  
 a better Messiah by trusting than by testing God. In  
 this temptation Jesus was again facing the question as to  
 the kind of Messiah he would be. Again his criterion  
 was God's character. He would be the kind of Messiah  
 which in His life, rather than in a spectacular test,  
 would be found the revelation of God's power and God's  
 character. His answer to the tempting voice was, "It  
 is written, thou shalt not tempt the Lord thy God."

(Matt. 4:12.)

The appeal of the third temptation was perhaps  
 the most powerful. It also concerned Jesus' method of  
 realizing the Messianic ideal. The making of the  
 Messianic consciousness had brought to him the thought

of world power, world sovereignty. The subtle suggestion came to him that he might fall in with the popular Messianic idea and establish a political kingdom which would hold sway over all the earth. Here Jewish loyalty and Jewish patriotism were involved. Would it not be better to compromise his high ethical ideals and resort to the use of power as a means of world conquest?

The popular conception of an outward, temporal kingdom was well known to Jesus. The people were anxiously waiting the 'Great Day', the day of world dominion. The Messiah would lead the armies to certain victory. The yoke of foreign rule would be cast off forever, and Jerusalem would become the capitol of the world.

But Jesus concluded that to reach out after the government of the world would be to worship the devil. For him to spend his life seeking temporal, political supremacy would be to violate his very nature. His heart was set on spiritual, eternal things. He would not fall down and worship the devil by compromising his high ambitions.

Jesus repelled the thought of becoming a monarch. He had no desire to become ruler of a temporal kingdom. The kingdom he sought to establish was one in which God's will would be supreme. "Its dominion should be achieved by love, applied through service and sacrifice, not by battles and bloodshed.....He would take the slower and more lowly method of loving service, of friendliness

of such power, such sovereignty. The entire population  
 was to be left to the mercy of the people's will.  
 It was to be established a political kingdom which would  
 hold every one of the people. The people would be  
 certain that they were involved. It would not be better  
 to compromise his high ethical ideals and regard to the  
 use of power as a means of world domination.  
 The complete recognition of the people's freedom  
 kingdom was well known to Jesus. The people were anxious  
 to receive the 'Great Day', the day of world dominion.  
 The kingdom would lead the people to certain victory.  
 The role of Jesus was to be that of a teacher, and  
 to lead the people to the kingdom of the world.  
 But Jesus concluded that to reach the kingdom  
 of the world would be to receive the devil.  
 For he had spent his life seeking kingdom, political  
 monarchy would be to receive the very nature. His heart  
 was set on kingdom, eternal kingdom. He would not fail  
 to receive the devil by compromising his high ethi-  
 cal ideals.  
 Jesus rejected the thought of becoming a monarch.  
 He had no desire to become ruler of a temporal kingdom.  
 The kingdom he sought to establish was one in which God's  
 will would be supreme. His dominion should be achieved  
 by love, applied through service and sacrifice, not by  
 battles and bloodshed. His will was the power  
 and love which method of loving service, of idealism.

to the poor, of preaching and healing. He would present in all its matchless beauty the will of God to men's minds, he would disclose God's love to their hungry hearts until, attracted away from sin and drawn out of selfishness, men would voluntarily yield themselves to the rule of God and the Kingdom of God would be established."\* To quell the disquieting voice in this temptation Jesus recalled the words of Deuteronomy 6:13, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

As this study advances, it is important to remember these underlying principles of Jesus' teaching. The relation between them and the subsequent ministry of Jesus is very close. These are the conclusions that he reached: first, that the world's greatest needs are God, and a revelation of God's will; second, that he will be the kind of Messiah in which his life will reveal God's power and character. He does not care to establish a reputation as a miracle worker. Neither was he going to fall in with the popular Messianic conception and become a political ruler and king. His chief interest was in the inner things of the spirit, not in the more objective and less important externalities. He will reveal his Messiahship by living life according to his conception of the character of God and not by setting up some artificial situation for a demonstration of God's power. The character

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\*Barton, Jesus of Nazareth, 1928, pgs. 122-23.

to the point of transcending the world, the world present  
 in all its manifold beauty and will of God towards man,  
 he would disclose God's love to their hearts, because  
 distressed they are and torn out of themselves, and  
 with unfeelingly their hearts to the will of God and  
 the Kingdom of God would be set, which is to dwell in  
 His Kingdom, which in this connection is the Kingdom of  
 words of Jesus, which is the Kingdom of God, which is the  
 Kingdom of God, and this is the Kingdom of God.

As this study advances, it is important to know  
 for these distinctive principles of Jesus' teaching, the  
 relation between them and the dependent history of Jesus  
 in very close, these are the conditions that he reached  
 first, that the world's present state is not, and  
 revelation of God's will; second, that he will be the King  
 of Heaven in which his life will reveal God's power and  
 character. It does not seem to establish a connection  
 as a divine word, which can be called to fall in  
 with the popular scientific conception and hence a diffi-  
 cult matter and the. His chief interest was in the inner  
 things of the spirit, not in the mere objects and facts  
 of the material world. He will reveal His Kingdom  
 by His life according to His conception of the other-  
 world of God and not by setting up some artificial  
 action for a demonstration of God's power. The character

of God is the basis for both of these major conclusions.

These conclusions gave Jesus poise for his whole life. The great principles which he worked out became policies in his life. Other succeeding decisions would need to be made, but the general policy of settling things in the light of the character of God had been established. It was not necessary for him to foresee all situations which might arise in the future. The norm had been established. He had thought his way through to definite decisions and principles which governed his later ministry.

(2) Knowledge of the Law.

When Jesus began his work, institutions and ideas were well established. Those which were valuable he utilized in carrying on his work. His recognition and use of the Scriptures illustrate this. He held the Scriptures in deep reverence, ascribing divine authority to them. They were inspired, in Jesus' estimation, but inspiration was not limited to the Scriptures. It was found also in humanity. The very nature of Jesus' teachings concerning God made it necessary for him to go beyond the Scriptures as he interpreted God to men.

The 'Word of God', as Jesus called the Scriptures, was a familiar book to him. He knew and made use of it. When submerged in temptation he found strength in recalling passages from Deuteronomy. The subtle suggestions of his adversary were met with, "It is written." His exposition of the Scriptures in the Temple was so cogent

of God in the hearts of those who are called to  
 these conditions gave them power for his work  
 after the great tribulation which he worked out before  
 pointed in his life. When these conditions would  
 need to be met, but the general policy of working things  
 in the light of the character of God had been established.  
 It was not necessary for him to follow all circumstances which  
 might arise in the future. The work had been established.  
 He had laid his way through to certain conditions and  
 principles which governed his later ministry.

(2) Knowledge of the Law.

When Jesus began his work, knowledge was there  
 was well established. Those which were established in the  
 fact in carrying on his work. His knowledge was not  
 the knowledge of the law. He had the knowledge  
 in deep reverence, accepting divine authority in them.  
 They were applied, in Jesus' teaching, and legislation  
 was not limited to the knowledge. It was based also in  
 human. The very nature of Jesus' teaching was  
 the law was it necessary for him to be bound by  
 legislation as he legislated for men.

The 'Word of God', as Jesus called the scriptures,  
 was a familiar book to him. It was not made out of it.  
 When subjected in temptation he found strength in them.  
 let passages from Deuteronomy. The words of the  
 of his character were not also. 'It is written', the  
 exposition of the scriptures in the temple was no longer



that his hearers exclaimed, "How knoweth this man letters having never learned." John 7:15.

Jesus was at home in the Scriptures. The circumstances of his boyhood contributed to his fund of Scriptural learning. Religion was a living influence in the home where Jesus grew to manhood. Frequently he heard the Scriptures read in the synagogue. Being thoroughly familiar with these he was able to make his use of them very apt and effective. Whatever may be said concerning the incompetence of the Scriptures, it is perfectly evident that Jesus' teachings are rooted and grounded in them.

No better evidence of Jesus' knowledge of the Scriptures can be found than in his frequent appeal to them in reference and quotation. In order to illustrate this a series of Scriptural citations will be given to show that in large measure the utterances of Jesus root in the Old Testament.

Mt. 5:12; Lk. 6:23. The disciples are told that they will experience persecution as "the prophets did."

Mt. 6:29; Lk. 12:27. The beauty of the flowers is a reminder of the glory of Solomon.

Mt. 11:21, 22; Lk. 10:13, 14; Mt. 10:15. The wickedness of the present generation is comparable to that of the ancient cities, Tyre and Sidon, Sodom and Gomorrah.

Mt. 8:11; Lk. 13:28, 29. The happy future state

that the passage contained, "The Law of the Lord is the  
beginning of wisdom." (Ps. 111:10)

It is clear from the evidence that the  
wisdom of his people contributed to his love of God.  
and learning. Wisdom was a living faith in the  
law that Jesus gave to man. Knowledge is not  
the purpose of the Law. It is the purpose of  
faith with which it was given to man. It is  
very real and effective. Wisdom may be said to be  
the knowledge of the Law, and it is the purpose  
of the Law to give wisdom and knowledge to man.

It is better evidence of Jesus' knowledge of the  
Law than can be found elsewhere in the New Testament.  
It is evidence and proof. It is evidence of  
this - a series of logical divisions will be given to  
show that in fact because the knowledge of the Law  
is the purpose of the Law.

It is clear from the evidence that the  
Law is the purpose of the Law. It is the purpose  
of the Law to give wisdom and knowledge to man.

It is clear from the evidence that the  
Law is the purpose of the Law. It is the purpose  
of the Law to give wisdom and knowledge to man.

It is clear from the evidence that the  
Law is the purpose of the Law. It is the purpose  
of the Law to give wisdom and knowledge to man.

will be like sitting down to a feast with Abraham, Isaac, and Jacob.

Mt. 5:18; Lk. 16:17. "It is easier for heaven and earth to pass away than for one tittle of the Law to fail."

Mt. 23:23; Lk. 11:42. "Ye tithe mint and rue and every herb and pass by judgment and the love of God." "According to this word, Jesus read the Old Testament with a clear recognition of its various levels of truth. Moreover, he inverted the order in which the Scribes held the moral and ceremonial elements of the Law, and put the ceremonial down below the moral. This is in accord with the ancient prophets. (i. e. Is. 1:12.)\*"

Mt. 11:7-11; Lk. 7:24-28. Concerning John the Baptist, Jesus said, "This is he of whom it is written; Behold, I send my messenger before thy face who shall prepare the way before thee." (Mal. 3:1.)

The disciples were attacked by the Pharisees for plucking and eating grain on the Sabbath. (Mk. 2:25.) In justifying this act Jesus asserted that it was "Lawful." In support of his position he cited the story in I Samuel 21:1-7. This relates that in an emergency, David partook of the holy bread in the Tabernacle forbidden to all save the priests.

Mk. 11:15-17, "My house shall be called a house of prayer, but ye have made it a den of robbers." This

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\*Gilbert, Jesus and His Bible, 1926, pgs. 15-16.

will be like a lightning bolt in a flash with the word.

Lesson, and lesson.

Mr. White: "It is easier for us than"

and search to pass away than the spirit of the law

to fall."

Mr. White: "We know the word was the"

every hand and pass by judgment and the law of God."

"According to this word, Jesus read the Old Testament"

with a clear recognition of its various levels of truth.

Moreover, he inverted the order in which the verses had

the moral and ceremonial elements of the law, and put the

ceremonial down below the moral. This is in accord with

the original program. (L. O. J. 1:1-12)

Mr. White: "This is the law of God, concerning Jesus the"

lawful, Jesus said, "This is the law of God it is a lesson"

to be, I read my message before the law and the will"

proceeds the way before God." (L. O. J. 1:1)

The disciples were amazed by the questions for

glorifying and eating on the Sabbath. (L. O. J. 1:1)

in justification and Jesus answered that it was "law"

and, "In support of his position he cited the story in"

I heard (L. O. J. 1:1-7). This relates that in an emergency,

David's eating of the holy bread in the tabernacle was"

allowed to all save the priests.

Mr. White: "My house shall be called a house"

of prayer, but ye have made it a den of thieves." This

is a blending of Isaiah 56:7 and Jeremiah 7:11.

The troublesome question of divorce which Jesus' enemies put to him is another illustration of his knowledge and use of Old Testament Scripture. "What did Moses command you?" he asked. The reply was a reference to Deut. 24:1-3. This standard is a concession to sin, and Jesus set it aside for a better one found in Gen. 1:27; 2:24.

When an earnest inquirer besought Jesus asking what he should do to inherit eternal life, Jesus' reply was first a reference to the commandments. Mk. 10:19.

The Saducees approached Jesus with a casuistic question concerning the resurrection. They imagined a case in which a woman outlived seven husbands. They sought to trap the Master with their assumption that if the resurrection is a fact, then ultimately "she would have seven husbands, a condition plainly contrary to the Law."\* (Mk. 12:20-25.) The Saducees received from Jesus the blunt accusation of ignorance in the Scriptures, Jesus' assumption being that Ex. 3:6 plainly answered their trivial question. Evidently Jesus construed this to mean that it is self-evidently true that life continues after the physical change, designated as death. God is a living God, the Father of living spirits. This is another illustration of Jesus' knowledge and use of the Old Testament.

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\*Gilbert, Jesus and His Bible, 1926, p. 32.

is a blending of Jewish and Christian motifs.  
 The traditional question of the origin of the  
 legend but he has in mind the illustration of the  
 Jews and use of the Testament. "What is  
 Moses' account?" he asked. "The story was a revelation  
 to Paul, 24:1-7. This standard is a revelation to the  
 and Jews and it calls for a better one found in Paul, 1:17  
 2:14.

When an ancient legend is found in Jewish  
 and it should be to identify itself. Jews' story  
 was first a reference to the apostle Paul, 1:17, 2:14.  
 The Hebrews approached Jews with a certain  
 question concerning the resurrection. They imagined a  
 case in which a woman outlived seven husbands. They  
 sought to trap the Teacher with their analogy. But if  
 the resurrection is a fact, then ultimately "she would  
 have seven husbands, a condition clearly contrary to  
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 stated this to mean that it is self-evident that  
 his continues after the physical change, mentioned as  
 death. God is a living God, the Father of living

spirit. This is another illustration of Jesus' know-  
 ledge and use of the Old Testament.

On the occasion of healing the leper, Mk. 1:44, Jesus directed the man to do "the things which Moses commanded." Although this is not a quotation, it is a reference to Lev. 14:1-9.

The Scribes, eager to find some grounds for criticizing Jesus, observed that the disciples disregarded the custom of ceremonial washing. Their approach to Jesus on the subject drew from him a sharp rebuke phrased in words of Isaiah very apt for the situation; Mk. 7:1-6.

"This people honoreth me with their lips,  
But their heart is far from me.  
But in vain do they worship me,  
Teaching as their doctrines the precepts of men."  
Is. 29:13.

A very significant quotation of Scripture occurred when Jesus spoke the parable of the wicked vine-dressers, Mk. 12:1-12.

"The stone which the builders rejected,  
The same was made the head of the corner;  
This was from the Lord  
And it is marvellous in our eyes."  
Ps. 118:22-23.

A statement made by Jesus on the last evening of his life again shows his dependence on the Old Testament. "All of you shall be caused to stumble, for it is written, 'I will smite the shepard, and the sheep shall be scattered.'" Mk. 14:27 quoting Zech. 13:7.

Mt. 5 contains a series of Jesus' important teachings, each of which is introduced by, "Ye have heard that it was said by them of old time.....But I say unto you."

In the Temple Jesus quotes three times from Scrip-

On the occasion of reading the paper, Mr. J. J. ...

... directed the way to do ... Although this is not a ... reference to ...

The ... noted to find some grounds for ... that the ... their ... of ...

of ... very ... the situation; ...

"This people ... their ... but their ... and to ...

A very ... of ... which ...

Mr. J. J. ...

"The ... the ... the ... this ... and it is ...

A statement made by ... on the ... his ... of ...

"I will ... and the ..."

Mr. J. J. ...

... a ... of ... that ... I ... in the ...



ture. (cf. Lk. 4:lff; Mt. 4:lff.) John is considered the fulfillment of Mal. 3:1. (cf. Lk. 7:27; Mt. 11:10.) The lament over Jerusalem with the Messianic refrain from Psalms. (cf. Lk. 13:35; Mt. 23:39.)

Enough references have been cited to make clear that Jesus possessed and practiced thorough knowledge of the Old Testament. It remains to point out from this consideration of Jesus' use of Scripture the facts which have direct bearing on the problem here under discussion. First, Jesus knew the Law and had high regard for it. It was not his primary purpose to be a teacher and exponent of the Torah, but when forced to do so by the pressure of criticism, he ably defended his teachings in the light of the Law. He did not intend to proclaim a new view of the Torah. More important than that was the matter of relating the Law to human needs and making it contribute to the building of the Kingdom of God.

Second, it may be concluded that Jesus did not regard all portions of the Old Testament, particularly the Law, as having equal value. The ceremonial portions were subordinated to those having moral and ethical significance. Upon the best of the Old Testament ethics Jesus built his interpretation of the Law. This one thing alone was sufficient to open up a bitter conflict with the Pharisees. There was a wide gap between the importance which he attached to the traditional ritual and ceremonial practices and the emphasis placed upon



them by the Pharisees.

Third, the Law was not an end. It was an instrument. The purpose of its existence was not to require technical fulfillment, but to serve the interests of mankind. True, the Law contained the sum of basic requirements for religious living, but whenever these clashed with man's best interests and the fulfillment of human needs, the latter were to be given priority. Easton says that "The Law had as its purpose the total good of God's people.....Primarily of course their spiritual good, but, as Jesus' treatment of the Sabbath Law shows, physical good was just as truly in God's plan.....While.....in a sense the whole Old Testament was divine, its divinity shown forth with unimpaired lustre only in such passages as touched the highest spiritual levels; these and only these were of unconditional obligation."\*

Fourth, quoting Woolf, Jesus "is glad of the support of Scripture, but it never or rarely determines his conduct. He masters Scripture more than it masters him. After all, the general impression was that he talked with authority and not as the Scribes."\*\*

The appeal to the Old Testament Scriptures not only indicated Jesus' familiarity with them, but it also buttressed his teachings with authority. Gilbert in his,

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\*Easton, Christ in the Gospels, 1930, p. 119.

\*\*Woolf, The Authority of Jesus, 1929, p. 120.



Jesus and His Bible, says there were three things which Jesus found in the Old Testament which greatly influenced his life. These were: First, "That Jesus found in the Old Testament two principles which were fundamental in his own life and teaching." (A distinction between the ceremonial and moral elements and an element with personal reference to himself.) Second, "That he found great inequalities in the Old Testament which called for the exercise of judgment on the part of the reader." Third, "That he found his own death and the ultimate triumph of his cause foreshadowed in the Old Testament."\*

Two standards of authority were recognized by Jesus. His "It is written" and "I came not to destroy" point to Jesus' high estimate of the Law. He did regard it as the revelation of God's will, and to this written authority he appealed when assailed with criticism. But Jesus did not stop with the written word. Another authority, and I think a higher one, upon which much of his teaching firmly rested was reason and conscience.

The formal use of the Old Testament received less consideration than the needs of humanity as they were daily expressed around Jesus. The spirit of the Book, and not the letter, was the medium in which Jesus' teachings came to articulation and vital application.

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\*Gilbert, Jesus and His Bible, 1926, pgs. 120-122.

Jesus and His disciples, with their own hands, were  
 Jesus found in the Old Testament which greatly influenced  
 his life. These were: "I have found in the  
 Old Testament the prophecies which were fulfilled in  
 His own life and teaching." A distinction between the  
 ceremonial and moral elements of the Law is made with the  
 same reference to himself. "I have found in the  
 prophecies in the Old Testament which called for the  
 exercise of judgment on the part of the reader." "I  
 have found in the Law the things which are the substance  
 of the Law, as distinguished in the Old Testament."

The elements of authority were recognized as  
 Jesus. His "I have written" and "I came not to destroy  
 but to fulfill" are the substance of the Law. He did not  
 give it as the revelation of God's will, and to this  
 witness although he admitted what he called the fulfil-  
 ment. But Jesus did not stop with the written word.  
 Another authority, and I think a higher one, was  
 that of his teaching. This teaching was new and non-  
 scientific.

The formal law of the Old Testament received less  
 recognition than the sense of humanity as they were  
 fully expressed in the Law. The spirit of the Law,  
 and not the letter, was the law in which Jesus  
 teaches us to understand and vital application.

Technical fulfillment was not actual fulfillment. Men were called to go beyond the letter to the spirit of the Law. There was no departure from the Torah in the effort to carry out its spirit as well as its literal statements.

c. Conflict with the religious leaders.

(1) Causes underlying the conflict.

"The Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him." (Mk. 3:6.) This succinctly states the fact of an actual conflict between Jesus and the orthodox representatives of organized religion. The trouble arose not because Jesus wanted to destroy the Law, but because he thought to make it subservient to human interests. The fact and the importance of the Law were not disputed. But the clash was over the interpretation of the Law and the application of its spirit as well as its letter to life interests.

"The reverence of the Jews toward the Law of their God had been growing through many centuries. When the Jewish nation was successful in war or any other enterprise, the Jews felt that their success was due to their careful observance of the religious Law. When disaster came, or when they were unfortunate in any undertaking, they felt that it was because of their carelessness in, or ignorance of the proper observance of the Law..... In the time of Jesus the Law was being interpreted word





by word in an even more precise and literalistic manner. The loyal Jew tried to win God's favor by an exact observance of every word of Law. This was leading to a legal view of the relation between God and his children. God was regarded as a judge. Life was considered more and more as a time of probation. The rewards and punishments of life were postponed to the future. This idea that God makes certain requirements, and that he rewards and punishes in accordance with one's actions is not in itself a degrading or harmful conception. On the contrary, it was the basis of much high and noble conduct on the part of the Jews individually and nationally.\* While recognizing much in the Law that was good, Jesus nevertheless observed weaknesses and inadequacies in it, and against these he vigorously directed his opposition.

Jesus declared himself for principles of action. The Pharisees stubbornly insisted on holding to the technicalities of legal formulae. With them the Old Testament was an aggregate of rules, commandments, and prohibitions, enforcing some acts and forbidding others. For Jesus the Old Testament was the voice of God speaking to the heart through the lawgiver and prophets. Stevens has well said, "No contrast could be greater than that between this legal and external type of religion, and the teachings and life of Jesus. For him religion

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Robinson, The Sayings of Jesus, 1930, pgs. 76-77.

It was in an even more positive and idealistic manner  
 the law laid out for the favor by an exact ob-  
 servance of every word of law. This was leading to a  
 legal view of the relation between man and his neighbor,  
 not yet regarded as a law. This was considered  
 and now as a law of freedom, the words and mean-  
 ings of life were postponed to the future. This is  
 that God calls certain requirements, and that he teaches  
 and points to an end which with one's actions is not in  
 itself a demanding or harmful obligation. In the contrary,  
 it was the basis of each high and noble conduct to the  
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 ing to the heart through the lawgiver and prophet.  
 Stevens has well said, "The contrast could be greater than  
 that between this legal and external type of religion,  
 and the teachings and life of Jesus. For his religion

consisted not so much in a prescribed round of religious duty as in a certain disposition, a certain way of feeling, thinking, and choosing. Religion was for him an affair of the heart, of the inner life."\*

Let us recall that in his wilderness experience Jesus had decided to be the kind of Messiah which would harmonize with the character of God. His purpose was to bring men to God. The Law was utterly failing to do this, and the lives of those who struggled to fulfil its vigorous requirements were barren and unhappy. The Jews were therefore angered when Jesus boldly ignored the objective rules of conduct and implanted principles of action in the depths of men's inner lives. The Jews refused to accept Jesus as Messiah, and the Christian community which was rapidly taking form under Jesus' leadership rejected the Jewish view. The Jew felt that the best way to serve God was to be faithful in observing the Law. The Christians were somewhat indifferent to the Law.

(2) Nature of the conflict.

For the Jew the Law was a revelation of God's will. For the Christian Christ was the revelation of God's will. The Jews and Jesus were extreme opposites as far as emphasis is concerned. The opposition resolved itself into a clash of interests. The issue became the Law or the Gospel; legal formulae or principles of action; external

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\*Stevens, The Teaching of Jesus, 1919, p. 15.

...in a certain way of thought  
 ...of the heart, of the inner life.

Let us recall that in his lifetime  
 ...had decided to be the kind of Jewish which would  
 harmonize with the character of God. His response was to  
 being man to God. The law was necessary to bring to the  
 and the lives of those who struggled to fulfill its  
 one requirements were barren and unhappy. The law was  
 therefore needed when Jesus boldly ignored the  
 voice of nature and implied principles of action in  
 the Jewish law. The law retained its  
 moral value as Jewish, and the Christian community which  
 was really meant to be Jewish, instinctively rejected  
 the Jewish law. The law is the best way to  
 have God to be faithful to observing the law. The  
 Christians were somewhat indifferent to the law.

(3) Nature of the conflict.

For the law was a revelation of God's will.  
 For the Christian Jesus was the revelation of God's will.  
 The law and Jesus were extreme opposites as far as  
 ethics is concerned. The opposition resolved itself into  
 a clash of interests. The issue became the law or the  
 Gospel; legal formalism or principles of action; external

...The Teaching of Jesus, 1919, p. 18.

acquiescence or inner conviction; the Temple or a Christian community; the letter or the spirit; ritual or human need; Moses or Christ. Next we shall trace the developing conflict.

When Jesus accepted the invitation to read the Scriptures in the synagogue at Capernaum he incurred both fame and contempt. The Scribes were outraged because he departed from their lifeless method of reading and interpreting the Scriptures. There was a charm and vigor in his speech that made it interesting. The people flocked about him. His popularity rapidly grew and spread abroad in the land. In contrast to the scribal method of perfunctory iteration, Jesus spoke with compelling conviction. Added to his unconventional manner of address was his manifest control over an evil spirit. The exorcism took place in the very synagogue. Immediately the Scribes came forward with the accusation that Jesus was usurping authority. (Mk. 1:21-28.)

Scribes were present also at the healing of the paralytic who was lowered from the roof of a house into Jesus' presence. This incident evoked a little stronger comment from the Scribes. They regarded Jesus' pronouncement of the forgiveness of the man's sins as blasphemy. (Mk. 2:1-2.)

The unsympathetic feeling for Jesus increased with a series of events. It was noticed that Jesus ate with tax-gatherers and sinners. (Mk. 2:15-17.) The

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disciples of Jesus did not fast as the followers of John did. (Mk. 2:18-22.) On the same day Jesus' disciples plucked grain while passing through the fields. (Mk. 2: 23-28.) Jesus himself healed a man of a withered hand on the Sabbath. The Pharisees eagerly seized upon this as a basis for accusation against Jesus. In reacting to their adverse criticism Jesus was angered at their bigotry and cruelty. He plainly regarded them as opponents. A plot in concert with Herodians was begun against him. At this point the hostility between Jesus and the Pharisees was open and unmistakable. (Mk. 3:1-6.)

Then Scribes who came down from Jerusalem added to the disfavor which had been created against Jesus. His power over demons, they claimed, came from Beelzebub. (Mk. 3:19b-30.) These emissaries noted that Jesus' disciples disregarded the laws of ceremonial cleansing thus violating the tradition of the elders. Mark 7:1-23 points out that Jesus defended his disciples, and in dealing with this matter he abrogated all the dietary laws. Here the teachings of Jesus were set over against the traditional Law, and the relation between him and the representatives of the Law is shown to be decidedly unfriendly. Obviously Jesus was out of sympathy with the tradition, and the expression of his disgust was felt in the epithet "hypocrite" which he then attached to the Scribes and Pharisees.

The first of these is the fact that the law is not
 a mere collection of rules, but a system of principles
 which guide the action of the individual. It is
 the function of the law to regulate the conduct
 of the citizen, and to secure the peace and
 order of the community. The law is not a
 mere instrument of power, but a system of
 principles which guide the action of the
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 community.



When the Pharisees appeared seeking a sign from Jesus, Mk. 8:11-21, he warned his disciples of the "leaven" of the Pharisees and of Herod. He regarded the question as a hostile thrust, and the reference to "leaven" apparently implied the unfriendly element in the relationship.

Next appears the question regarding divorce. "Is it lawful for a man to put away his wife?" (Mk. 10:2.) Mark introduces the Pharisees as a secondary element. His main purpose was to provide the setting for a teaching of Jesus which clearly undercut the Mosaic Law. (Mk. 10:2-12.)

Another trap was set for Jesus. It was another question, and this time it had political implications. "Is it lawful to give tribute to Caesar?" (Mk. 12:14.) Jesus' handling of the matter completely baffled the questioners. But even though he succeeded in outwitting his opponents the incident served to show the ominous designs of the Pharisees. (Mk. 12:13-17.)

In Mark 12:38-40 Jesus openly warned against the Scribes. Their teaching was said to be ostentatious, the chief end of which was public acclaim and recognition. Their long prayers and other so-called religious exercises were mere pretexts for their unethical practices such as "devouring widow's houses."

Further denunciation of the Pharisees occurred at the home of Simon the Pharisee to which Jesus was in-

When the President appeared reading a sign that  
 reads, Mr. Hill-11, he turned his attention to the "Lovers"  
 of the President and of Wood. He repeated the question  
 as a hostile threat, and the reference to "Lovers" appears  
 to imply the intimate relation in the relationship.

Next appears the question regarding divorce, "is  
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(Mr. Hill-11)

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In Mark 12:13-15 Jesus again turned against the  
 Pharisee. Their leading was said to be a question.  
 The chief end of which was hostile and insidious.  
 Their long prayers and other so-called religious exercises  
 were mere excuses for their worldly practices such as  
 "decorating widow's houses."

Further denunciation of the Pharisee occurred at  
 the home of Simon the Pharisee to which Jesus was in-

vited to a meal. Riddle points out that the host was nonplussed because Jesus omitted the ceremonial cleansing before the meal.\* He mentioned his surprise, thereby drawing upon himself and his group Jesus' fiery accusation of hypocrisy. The Pharisees retaliated by instituting a spying siege. They began to dog his steps, lying in wait and hoping to catch some word from his lips which would further strengthen their opposition. (Lk. 11:37-54.) Then appeared a warning against the "leaven" of the Pharisees which is hypocrisy, (Lk. 12:1.) and this was accompanied by a prediction of opposition, including trials in synagogues. (Lk. 12:4, 11.)

Then followed the seven woes which increased in intensity from the beginning and rose to a climax of severe bitterness. Perhaps it was this famous denunciation which has made the name "Pharisee" the synonym for hypocrisy. "The seven woes, (Matthew's account) based upon alleged characteristics, are pronounced for shutting the Kingdom of heaven, proselyting, casuistic oath-taking, tithing in minor matters to the neglect of important ones, 'cleansing the outside of the cup while within are extortion and excess', similarity to whited tombs, and alleged regret for, but actual participation in religious persecution. Prefacing them is a summary charge of imposing burdens which they do not assume, and of ostentation."\*

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\*Riddle, Jesus and the Pharisees, 1928, pgs. 25-26.

viewed to a weak. Little points out that the most serious  
 negligence because Jesus omitted the ceremonial observance  
 but before the feast. He mentioned his disciples, there  
 by dressing upon himself and his group Jesus' they are  
 question of hypocrisy. The Pharisees rebuked by his  
 attention a special sign. They began to say his sign,  
 Jesus to eat and hoping to catch some word from his lips  
 which would betray something their question. (Lk. 11:16-17)  
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 of the Pharisees which is hypocrisy. (Lk. 11:17) and  
 this was accompanied by a question of opposition. (Lk. 11:18)  
 Jesus refers to synagogues. (Lk. 11:19, 20)

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 immediately from the beginning and took to a climax of seven  
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 The seven words (Matthew's account) which upon which  
 characterized, are pronounced for denouncing the Pharisees  
 has of heaven, protracted, unrealistic anti-looked, (Lk. 11:20-23)  
 but is more relevant to the subject of important was,  
 'denouncing the outside of the egg while within are ex-  
 tention and excess', similarly to which James, and  
 alleged regret for, but actual participation in evil-  
 group persecution. Therefore, there is a summary charge  
 of lacking wisdom which they do not receive, and of  
 calculation."

Luke's form of the woes varies somewhat. It is prefaced with the "outside of the cup" figure, and they are based upon charges of tithing the unimportant and neglecting the important matters, ostentation, and being as indistinguishable tombs. "Those (woes) to the lawyers charge the imposition of unassumed burdens, becoming accomplices with the forefathers, and taking away the key of knowledge."\*

These two accounts are unanimous in the polemic against the Scribes and Pharisees. The relation between them and Jesus by this time had become of almost active enmity bordering on the breaking point.

The prediction of opposition and persecution is carried still further by Matthew's statement in which he suggests that the disciples as well as Jesus will suffer persecution. "If they have called the master of the house Beelzebub, how much more they of the household." (Mt. 10:25.)

Another of Matthew's statements purports to represent Jesus' attitude toward a group of chief priests and elders to whom he had addressed a parable and a question. Said Jesus, according to Matthew, "The tax collectors and the harlots go into the Kingdom of heaven before you." (Mt. 21:28-32.) Matthew's statement of the case between Jesus and the Pharisees is very clear. According to his

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\*Riddle, Jesus and the Pharisees, 1928, p. 26.

Lack's form of the words various concepts. It is  
proposed with the "outside of the cup" (Linné, and they  
are based upon concepts of things the universal and  
negation, the important matters, determination, and being  
as indistinguishable things. "Those (cases) to the laws  
change the position of unassumed persons, resulting in  
concepts with the forefathers, and taking away the law  
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against the bodies and universes. The relation between  
them and laws by this kind had become of almost entire  
unity resulting in the breaking point.

The position of opposition and connection in  
various cases by Linné's statement in which  
he suggests that the discipline as well as laws will  
after persecution. "If they have called the master of  
the house, how will they be of the household."

1811, 1000.

Another of Linné's statements supports to have  
philosophical studies toward a group of other things and  
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the holder to into the Kingdom of heaven before you."  
Linné, 1811-1812. A Linné's statement of the case between  
Linné and the phrases is very clear. According to his

gospel Jesus had no intention of destroying the Law. On the contrary he planned to introduce teachings which would supplement the Law, enriching it and making it more a servant than a master. Instead of lowering the standard established by the Scribes and Pharisees, Jesus' teachings would set a higher and much more spiritual standard. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." (Mt. 5:20.) Furthermore, Matthew here describes in vivid words the difference between the teachings of Jesus and those of the Law. Introducing a number of moral principles Jesus declares, "Ye have heard....., but I say unto you." (Mt. 5:21-48.) The unmistakable purpose of the writer is to put in striking contrast the rich, spiritual nature of Jesus' teachings with the cold formalism of the Pharisees. Both the words and the teachings of Jesus bitterly indict these religionists with hypocrisy and misrepresentation.

It was not against the Law itself, but against the Pharisaic representation of it that Jesus directed his attack. "The Scribes and Pharisees sit in Moses' seat: all.....they bid you observe, that observe and do; but do not ye after their works: for they say and do not." (Mt. 23:2-3.) Outwardly they appear to be just but inwardly they are full of deceit and hypocrisy. They are "blind guides who strain at a gnat and swallow a camel."

... would demand no intention of destroying the law, of the contrary he seemed to introduce teaching which would support the law, explaining it and adding to it a variety than a matter. Instead of lowering the standard established by the Bible and Church, Jesus'

teaching would set a higher and more spiritual standard. "I have heard that Jesus said the things of the Bible and Church, he said in no case under the Kingdom of Heaven" (Mt. 23:35). Matthew here describes in vivid words the difference between the teaching of Jesus and those of the law. Introducing a number of moral principles Jesus declared, "I have heard..." (Mt. 23:35). The contrast between the law and Jesus' teaching is so great in striking contrast the law, which said that we should love our neighbor as ourselves, Jesus' teaching said we should love our neighbor as ourselves and ourselves. Both the law and the teaching of Jesus distinctly differ these relationships with ourselves and with our neighbor.

If we do not accept the law itself, but accept the spiritual representation of it that Jesus offered, then we are not bound by the law. Jesus said, "The law and the prophets are until John; from that time the Kingdom of Heaven is at hand" (Mt. 11:12). They did not observe, to observe and do all that the law required; for they say and do not. (Mt. 23:2-5). Outwardly they appear to be just but inwardly they are full of deceit and hypocrisy. They are "like white wash on a wall" and within a heart of



So bitter was the feeling of the Pharisees against Jesus that they carried their opposition even beyond his death. After the crucifixion they went to Pilate reminding him of Jesus' resurrection prediction and requested that a guard be posted at Jesus' tomb to prevent any plot or trickery.

Luke also represents the opposition between Jesus and the Scribes and Pharisees. A few citations will illustrate this. On a Sabbath day Jesus healed a woman who had long been infirm. This act angered the ruler of the synagogue and in defending himself, Jesus called his critics hypocrites. (Lk. 13:10-17.) Again, the Scribes murmured because "this man receives sinners and eats with them." (Lk. 15:2.) Another strong charge representing the tense feeling, "and the Pharisees who were lovers of money heard all these things, and they scoffed at him," (Lk. 16:14) does not lose force by being an editorial insertion. It is not put into the mouth of Jesus. Luke's story of the two men who went into the Temple to pray (18:9-14) purports to be a method Jesus used to caricature the Pharisees and their ideal. It was a painful thrust. No doubt it was a purposeful over-statement intended to suggest an unfavorable characterization.

Matthew's denunciation of the Scribes and Pharisees is most vigorous. Such recurring epithets as 'serpents', 'children of vipers', 'blind guides', 'hypo-

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 them" (Lk. 11:30). Another story shows Jesus rebuking  
 the Pharisees for their "tithing" and the Pharisees who were lovers of  
 money heard all these things, and they scoffed at him.  
 (Lk. 11:54) Jesus was here before he being an official  
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 (Lk. 18:10-14) presents to be a parable Jesus used to rebuke  
 the Pharisees and their legalism. It was a parable Jesus  
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 serpents", "hypocrites", "blind guides", "snakes", "vipers",

crites', brought anti-Pharisaism to its highest point. Their ostentation in alms, fasts, and prayers was made most despicable.

The development of the opposition between Jesus and the Judaistic religious leaders has been traced in considerable detail in order that the respective attitudes toward the Law may be made clear. The fact of conflict is obvious, but the causes and implications of it are not so apparent.

The foregoing paragraphs yield the following conclusions with regard to the opposition which Jesus had with the religious leaders over the Law. First, the viewpoint of Jesus and that of the Pharisees was so divergent that a clash was inevitable. Yet it is to be remembered that the fact of the Law's importance or its continuance was not the source of difficulty. To understand the hostilities and the Pharisees, we must look not to the existence of the Law, Jesus did not threaten that, but to the application of it in men's lives. The Pharisees had the orthodox viewpoint. The Law was tradition and therefore sacred. Utter fulfillment of it was not only recommended but commanded of every devout Jew. Thus regarded, the Law was an end in itself, the goal of religious striving.

Second, Jesus evaluated the Law according to his conception of the character of God. God was a Father,

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They capitulation in Asia, Lewis, and France was made  
not possible.

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ditions with regard to the opposition which Jews had  
with the religious leaders over the law. First, the  
violation of laws and that of the Christian was so  
divergent that a clash was inevitable. Yet it is to be  
remembered that the fact of the law's importance as the  
cornerstone was not the source of difficulty. In other  
words the hostility was the Christian, as was the  
not in the existence of the law, Jews did not disagree  
that, but to the application of it in man's lives. The  
Christian had the original viewpoint. The law was really  
his and therefore sacred. Under fulfillment of it was  
not only recommended but demanded at every season. The  
law regarded, the law was an end in itself, the goal  
of religious striving.

Second, Jews regarded the law according to his  
conception of the character of God. God was a Father,

and the purpose of religion was to enrich lives by bringing them into harmonious relationship with God's will. The Law in Jesus' estimation was not an objective but a code of directions to guide men in their search for God. The Law was not a master but a servant. Jesus' efforts to make the Pharisees see this more worthy conception of the Law not only failed but stirred them up to active hostility against him. It was the Pharisaic representation of the Law against which Jesus vehemently protested.

Third, this discussion of the opposition should bring into bold relief another very significant fact, i. e., Jesus dared to set aside technicalities of the Law which conflicted with human welfare. For their malignant and continued protestations, Jesus accused the Scribes and Pharisees of being ostentatious, bigoted, and insincere. In a word they were hypocrites. They had the form of religion but lacked the inner dynamic of spiritual power. Their superficialities provoked Jesus to pronounce his condemnation in the following:

"Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

"Woe unto you, Pharisees. For ye tithe mint and rue and all manner of herbs and pass over judgment and the love of God. These ought ye to have done and not to leave the other undone.

and the purpose of religion was to enlighten the people by order-  
ing them into benevolent relationships with God's will.

The law in Jesus' teaching was not so objective but a  
mode of direction to enlighten the people's hearts for God.  
The law was not a matter of a reward, Jesus' teaching  
to have the Pharisees see this was not a competition

of the law but only called the Pharisees to be active  
and to have the Pharisees see this was not a competition  
to have the Pharisees see this was not a competition

tion of the law and what Jesus wanted was to enlighten  
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bring into light what was very significant and  
... Jesus based his teaching on the principles of the law  
which conflicted with human nature. For their religious

and continued traditions, Jesus accused the Pharisees  
and teachers of being unclean, blinded, and the

sinners. In a way that was aggressive, they and the  
form of religion that Jesus taught the people of spirit-

ual power. Their conventionalities provided Jesus to  
promote his congregation in the following:

How do we Pharisees relate to the outside of the  
eye and the Pharisee but your heart is full of  
evil and wickedness.

How do you Pharisees, for you like to see  
and all manner of words and laws upon judgment and

the love of God. These ought to be done and not  
to judge the other person.

"Woe unto you, Pharisees. For ye love the uppermost seats in the synagogues and greetings in the markets.

"Woe unto you, Scribes and Pharisees, hypocrites. For ye are as graves which appear not, and the men that walk over them are not aware of them.

"Woe unto you also, ye lawyers (teachers). For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." (Lk. 11:39-46.)

"Woe unto you, Scribes and Pharisees, hypocrites. For ye devour widow's houses, and for apretense make long prayer: therefore ye shall receive the greater damnation.

"Woe unto you, Scribes and Pharisees, hypocrites. For ye compass sea and land to make one proselyte and when he is made ye make him twofold more the child of hell than yourselves.....

"Woe unto you, Scribes and Pharisees, hypocrites. For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness.....

"Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?" (Mt. 23:13-33.)

There can remain no doubt as to the cause of Jesus' bitter attack on the Pharisees. Light is cast on this

"Now into you, Barbara, for we love the young-

most seats in the symphony and orchestra in the city-

lets.

"Now into you, Barbara and Barbara, Barbara,

for we are so proud which you are not, and the man that

walk over them are not aware of that.

"Now into you also, the lawyer (Barbara). For

we talk with Barbara always to be known, and the

yourself with not the Barbara with one of your fin-

gers." (Barbara-2)

"Now into you, Barbara and Barbara, Barbara,

for we have Barbara's house, and for Barbara's sake

long prayer: therefore we shall receive the greater

barbarian.

"Now into you, Barbara and Barbara, Barbara,

for we cannot see and find to make one Barbara and

when we is made to make his Barbara with the child of

will then yourselves.....

"Now into you, Barbara and Barbara, Barbara,

for we are like the white Barbara, which indeed

great Barbara Barbara, and not within one of them

your's house and of all Barbara.....

"The Barbara, the Barbara of Barbara, Barbara,

to escape the Barbara of Barbara" (Barbara-3)

There can remain no doubt as to the cause of Barbara,

which attack on the Barbara. This is what we call



point by an admiral explanation by Foakes-Jackson.

".....One is compelled to believe that Jesus used very severe language to the Pharisees, and that he did so because he believed that, zealous as they were for the God of Israel, their idea of obedience to him was destructive of the principles of true religion, and he felt the tragedy of it more because he knew the Pharisaic party to be deeply in earnest in their desire to serve God. He also recognized that much in his day which passed for religion was mere externalism which did not affect the heart; and this was called in Greek "hypocrisy", acting a part with nothing genuine about it. He pierced the externals of religion and as no one else, went to the root of the matter."\*

Were the Pharisees justified in opposing Jesus in his attitude to the Law? It has been shown that Jesus knew the Law and made use of it. Now the question arises, what use did he make of it? Did he seek to abrogate utterly the Law, cast it into the discard, and thus stab the very heart of Judaism? Did Jesus intend to fulfill the Law in the sense of meeting all its prophetic utterances, thus bringing to an end its existence, rendering it void and obsolete? Or did Jesus mean something quite different than this by fulfillment? We have seen that the Scribes and Pharisees were sorely displeased with

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\*Foakes-Jackson, The Rise of Gentile Christianity, 1927, pgs. 51-52.

point by an actual exhibition by Jones-Jones.  
 "..... it is necessary to believe that Jones had very  
 severe language to the witnesses, and that he did so  
 because he believed that, as long as they were for the  
 end of Jesus, their idea of obedience to him was tantamount  
 ives of the principles of true religion, and he felt the  
 necessity of it more because he knew the witnesses went to  
 be deeply in error in their desire to serve God, he  
 also recognized that even in his day which passed for  
 religion was very superficial which did not affect the  
 heart and this was called "hypocrisy", saying  
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 root of the matter."

Were the witnesses justified in regarding Jones in  
 his attitude to the last? It has been shown that Jones  
 knew the law and made use of it. Now the question arises,  
 what use did he make of it? Will he seek to restrain or  
 justify the law, or will he use the law, and how will  
 the very heart of Judaism? Will Jones intend to fulfill  
 the law in the sense of seeking all the prophecies which  
 Jesus, that bringing to an end the law, was teaching  
 it void and obsolete? Or did Jones mean something quite  
 different than that by fulfillment? It here seems that  
 the witnesses and witnesses were greatly distressed with

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Jesus' handling of their sacred Law. It now remains to discover what the real attitude of Jesus was toward the Law. This becomes the next subject for our consideration.

d. Jesus' attitude toward the Law, destruction or sublimation.

(1) Endorsement.

Jesus' own statement, "Think not that I am come to destroy the Law of the prophets; I came not to destroy, but to fulfill," (Mt. 5:17) must be the basis of our understanding of both his conservative and liberal handling of the Mosaic Law. Stevens says that, "Jesus did not intend to discard the Jewish system and begin de novo. He would build upon its essential substance of truth. He foresaw the danger that many would regard his independence as involving a complete break with Judaism. Against this radical interpretation of his mission he sought to guard. Nothing in the Law is to be thrown away as worthless and useless. The true spiritual meaning and use of its various requirements and institutions are rather to be developed and enforced. Not a jot or tittle shall fail of its fulfillment in the teaching and work of the Messiah."\*

"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven....." (Mt. 5:19.)

"The Scribes and Pharisees sit on Moses' seat:

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\*Stevens, The Teaching of Jesus, 1919, p. 55.

...the meaning of these words...  
 ...the real attitude of the law...  
 ...This process the next subject for our consideration...  
D. Legal attitude toward the law, represented by  
Wobler's

(1) Statement.

...own statement, "I think not that I am come  
 to destroy the law of the prophets: I came not to destroy  
 but to fulfill." (Mt. 5:17) was the basis of our  
 understanding of our his concept of the law and liberal  
 law of the Gospel Law. However we think, "There is no  
 intent to destroy the Jewish system and people in law."  
 He would build upon the essential substance of Jewish  
 law. However the danger that many would regard his intention  
 as an invitation a complete break with Jewish Law. Against  
 this radical interpretation of his mission he sought to  
 guard, saying in the law is to be broken just as words  
 law and justice. The true spiritual meaning and use  
 of its various regulations and institutions - to which  
 to be developed and extended. Not a law or little shall  
 fall of the fulfillment in the Jewish law work of the  
 Messiah's

"However therefore shall break one of these  
 least commandments, and shall teach men so, shall be  
 called least in the Kingdom of Heaven." (Mt. 5:19)  
 "The Scribes and Pharisees all on Earth's seat"

all things therefore whatsoever they bid you, these do and observe:....." (Mt. 23:2-3.)

"Till heaven and earth shall pass away, one jot or one tittle shall in no wise pass away from the Law, till all things be accomplished." (Mt. 5:18.)

Jesus expressly said that he had "not come to destroy, but to fulfill the Law and the prophets." He had paid the half shekel to the sanctuary (Mt. 17:24); he had sent the lepers whom he healed to the priest (Lk. 17:14); he had observed the feasts (Jn. 7:10); he had sent his apostles to preach not to Gentiles and Samaritans but "to the lost sheep of the house of Israel." (Mt. 10:6)\*

Jesus endorsed the Law. To the inquiring Scribe he said, "What is written in the Law?" (Mk. 10:17ff.) But while he endorsed the Law, yet nevertheless he strongly protested the traditional interpretation and application of it. This strange procedure was opening the religious eyes of the people to new light in religion. No man had ever taught like this before. Bousset points out that when non-resistance and forgiveness were substituted for "an eye for an eye", a new and higher righteousness, different in kind from the Mosaic Law, came into view. "Just as he saw authority in the Scriptures, so he submitted with equal earnestness and humil-

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\*Foakes-Jackson, The Rise of Gentile Christianity, 1927, p. 75.

All things therefore whatsoever they did say, these do  
and observe: (Mt. 23:2-3)

"But ye have said, we will hear thee, but we will  
not do: for ye say, we will hear thee, but we will  
not do: (Mt. 23:4)

Jesus expressly said that he had not come to  
destroy, but to fulfill the law and the prophets. He  
had said the very thing in the sanctuary (Mt. 23:13):  
he had said the Jews when he looked to the temple  
(Lk. 13:35); he had observed the fasts (Lk. 11:14); he  
had said his speaking to preach not to destroy and law-  
extirpation but "to the foot step of the house of David."  
(Mt. 23:35)

Jesus endorsed the law. To the religious  
he said, "What is written in the law?" (Mt. 23:23)

But while he endorsed the law, yet nevertheless he  
strongly protested the traditional interpretation and  
application of it. This strange procedure was due to  
the religious eyes of the people in the temple in which  
he was had ever sought for this debate. Foremost points  
out that when non-resistance and forgiveness were sub-  
stituted for "an eye for an eye," a law was higher  
righteousness, different in kind from the Jewish law,  
came into view. "That so he saw authority in the temple  
there, so he submitted with equal earnestness and firmness

ity to the laws of God as he read them in nature and in the life of man."\*

"The freedom with which Jesus treated the details of the Mosaic Law, while humbling<sup>ly</sup> bowing to it as a whole, is perhaps best shown by his challenging dictum on divorce. The view he expresses certainly comes into conflict with a particular ordinance of the Mosaic Law; that he fully acknowledges. But, he declares, Moses only made that ordinance because of the peoples' hardness of heart and higher than the authority of Moses himself stood the authority of God the Creator, who ordained the indissolubility of marriage."\*\*

It is now evident that Jesus emphasized the spirit of the Law and not its literal commands. He stressed the disposition of the heart and gave little value to legal observances. We must conclude that our problem here is not the "old" Law versus a "new" Law, but rather the "old" Law versus Jesus' teachings. Jesus made no laws. It was the legal system that he so vigorously condemned. Principles of conduct issuing in character occupied the central place of importance in his approach to life. He considered it more important to show his disciples what they must be rather than what they must do.

Stevens points out that "no contrast could be greater than that between Jesus' teaching concerning

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\*Bousset, Jesus, 1906, p. 39.

\*\*Ibid 134.

...the law of God as he said that he had seen and in  
 the law of man.  
 The law which I have heard the law of  
 of the Roman law, which I have heard in it as a law,  
 is perhaps best shown by the following story in the  
 case. The law is expressed in the following words:  
 This is a particular instance of the Roman law;  
 that he fully acknowledges. But, he declares, I have only  
 said that perhaps because of the special nature of  
 that and higher than the authority of Rome itself.  
 and the authority of the Emperor, he obtained the  
 infidelity of the law.  
 It is now evident that the law is not the same  
 of the law and not the law of the law. It is expressed in  
 disposition of the law and the law of the law.  
 themselves. We must recognize that the law of the law is  
 and the law of the law, and the law of the law.  
 "and" law versus law, teaching, learn with the law,  
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 greater than that between the law of the law.



religion and this Pharisaic theory. He taught that trust is what God requires, that the humble and teachable disposition is what is most pleasing to him. Men do not climb up into God's favor by works of righteousness or ceremonial performances which they do, but they receive his salvation as a gift of pure grace. The watchwords of the late Jewish theology were works and debt; those of Christianity were grace and faith.\*

The note of universality was dominant in Jesus' teachings. The Law was for Israel, the chosen of God. One reason why the Jews were so devoted to the Law was because it kept alive their sense of nationalism. But Jesus abolished the nationalistic principle and infused into religion a spirit which made it universal in character. "Go ye therefore, and teach all nations....." (Mt. 28:19.) Jesus was not a Law-giver but a life-builder.

Jesus introduced a system of teachings which were utterly novel and untried, of which the phrase "exceeding righteousness" is truly descriptive. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the Kingdom of Heaven." (Mt. 5:20.) The introduction of this higher righteousness constitutes the fulfillment of the Law.

(2) Fulfillment.

"Both Jesus and his opponents started from the

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\*Stevens, The Teaching of Jesus, 1919, p. 18.

revelation and this I have said before. The Church that I have  
 - is that God requires, that the Church and the individual  
 - position is what is most pleasing to Him. And so not  
 - thing up into God's favor by words of righteousness or  
 - ceremonial performances which they do, but they receive  
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 - of the late Jewish theology were words and facts; those of  
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 address entered the righteousness of the Father and  
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 (Mt. 23:20). The introduction of this higher righteousness  
 was completed the fulfillment of the law.

(2) UNIVERSALITY.

"So ye therefore, and teach all nations....."

holy Will of God as laid down in the Mosaic Law. Yet how differently they conceive it. The Scribes and Pharisees wanted the "whole" Law, with all its ritual and ceremonial, its juristic and constitutional ordinances... ..Jesus' soul on the other hand was filled only with the majesty of the moral law; the rest he passed by with indifference.....Then he entered the lists on behalf of the inward purity before the outward, of right doing before Sabbath keeping, of filial love before sacrifice, of righteousness, mercy, and truth before the tithe. Thus from the centre outward he accomplished the liberation of the moral element in the Law from its accretions."\*

Bowie does well to remind us that "Jesus supersedes the Law with love,"\*\* and he cites the incident of the woman taken in adultery to illustrate this fact.

Such words as love, forgiveness, thanks, neighbor, Father, truth, and joy are prominent in Jesus' usage.

"All the teaching of Jesus moves about two great words, Father and sons.\*\*\* These appear in striking contrast to the negative commands of the Law. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," said Jesus. (Mt. 12:28ff.) Again, "Whatsoever ye would that men should do unto you, do ye even so unto them." (Mt. 7:12.)

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\*Bousset, Jesus, 1906, p. 135-136.

\*\*Bowie, The Master, 1930, p. 148.

\*\*\*Rall, Teachings of Jesus, 1918, p. 43.

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 law differently they conceive it. The British and French  
 laws regarded the "rights" law, with all its rights and  
 obligations, the British and constitutional provisions...  
 ...James' soul as the other hand was filled only with the  
 reality of the moral law; the rest he passed by with in-  
 difference.....Then he entered the lists on behalf  
 of the moral party before the tribunal of right doing,  
 before the tribunal of moral law before society,  
 of righteousness, mercy, and truth before the living  
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 which of the moral element in the law & in its execution,  
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James, (Mt. 22:39)

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 James, (Mt. 22:39)  
 James, (Mt. 22:39)

By fulfilling then, we understand that Jesus did not mean abrogating, nullifying, or setting aside the Law. Rather he meant superseding or sublimating it in the sense of translating its literal requirements into actual God-like conduct. As we look back upon the manner in which Jesus did fulfil the Law, we can see that when he talked about fulfilling it he meant that he was showing men the difference between knowing and doing. There is no question about the Jews knowing the Law. When Jesus asked them what was written in the Law, the answer was spontaneous. Out of abundant knowledge they could readily call forth its various commands. If knowledge of the Law could make them religious, one would be obliged to say that they were religious, very religious indeed.

But Jesus observed that, although the Scribes and Pharisees knew the Law thoroughly, yet in their daily living they were irreligious, unspiritual, and unethical. They could pray long prayers and yet not hesitate to drive a sharp bargain in the Temple or foreclose a mortgage on a defenseless widow. Their abstract knowledge of religion failed to produce religious living and God-like character.

The scrutinizing observation of Jesus made clear this gap between knowing the Law and living it. The issue was clearly defined. It was knowing or doing. What Jesus wanted to do was to show the people how to put into prac-

By fulfilling them, we understand that Jesus did

not mean abrogating, nullifying, or setting aside the Law. Rather he meant expounding or explaining it in the sense of promulgating the inner requirements into actual God-like conduct. As we have seen upon the various occasions which Jesus did fulfill the Law, we can see that when he talked about fulfilling it he meant that he was showing us the difference between knowing and doing. There is no question about the Law knowing the Law. When Jesus asked that what was written in the Law, the answer was spontaneous. Out of abundant knowledge they could readily call forth the various commands. It would be of the Law would make them religious, one would be obliged to say that they were religious, very religious indeed. But Jesus observed that, although the Law was fulfilled, they were not thoroughly, yet in their hearts living they were irreligious, unchristian, and unspiritual. They could pray long prayers and yet not hesitate to give a short passage in the temple or elsewhere a good deal of a blasphemous witness. Their deepest knowledge of religion failed to overcome religious habits and God-like character.

The essential observation is made here that this gap between knowing the Law and living it. The issue was clearly defined. It was knowing or doing. That Jesus wanted to do was to show the people how to put into prac-

tice that which they knew about doing right. He was interested not so much in teaching the people what to think but how to act. What men do is more important than what they know. If one knows what he should do and yet doesn't do it, his knowledge is futile and condemning.

Religion for Jesus was life. He set out to instruct men how to develop lives which would be God-like both in motive and practice. Living the right kind of life, Jesus taught, was more important than knowing the Law and being able to recite its statements. Any religion which did not lead men to place the highest estimate upon human values or induce them to cherish a lasting regard for others, even their enemies, was in Jesus' estimate only sham and pretense. This did not mean that one could not know the Law and be religious also. In fact, knowledge of the Law rightly interpreted would help one in developing the kind of character Jesus sought to produce. Fulfillment of the Law that Jesus brought about was pointing out the difference between the form and the spirit, the means and the end, the road and the goal, the Law and life.

A quotation from Stevens will make clear the contrast between the teachings of Jesus and the emphasis of the Mosaic Law. "The Law forbade the overt act of murder; Jesus, penetrating to the world of motives, out of which all overt actions spring, forbids the indulgence of the passion

the fact that the law is not a mere technicality. It is a living organism, and it is the duty of the lawyer to keep it alive and growing. The law is not a static body of rules, but a dynamic force that evolves with the needs of society. It is the responsibility of the legal profession to ensure that the law remains relevant and effective in a changing world.

The law is a complex and multifaceted discipline. It encompasses a wide range of subjects, from criminal law to contract law, and from public law to private law. Each area of the law has its own unique principles and procedures, and it is the task of the lawyer to master these intricacies. The law is not just a set of rules to be followed, but a system of justice that seeks to resolve disputes and protect the rights of individuals. It is the cornerstone of a civilized society, and it is the duty of the legal profession to uphold its values and principles.

The law is a profession that requires a high level of skill, knowledge, and integrity. It is a career that offers a sense of purpose and a chance to make a difference in the world. The law is a profession that is constantly evolving, and it is the responsibility of the legal profession to stay current and to embrace change. The law is a profession that is essential to the functioning of society, and it is the duty of the legal profession to serve the public interest with the highest quality of service.



which is the fruitful source of murder. 'It was said of them of old time, thou shalt not kill; but I say unto you that whosoever is angry with his brother shall be in danger of the judgment.' (Mt. 5:21-22.) In like manner the law forbade adultery; Jesus forbids the impure desire. (Mt. 5:27ff.) The Law emphasized the sanctity of oaths; Jesus declares that one's simple word should be as sacred and inviolable as the most solemn pledge. (Mt. 5:33ff.) The Law sanctioned retaliation - the payment of penalty in kind - in its maxims, "an eye for an eye, and a tooth for a tooth;" Jesus discountenances revenge altogether, enjoining upon his disciples the patient endurance of injury rather than its requital. (Mt. 5:38 ff.) The Law required men to love their neighbors; and while it did not add, "And hate their enemies," still, the tendencies of certain texts (Lev. 19:18) was to foster a strong aversion to non-Jews. Jesus, however, enjoins universal love. ....He commands his disciples not to be grudging and partial in their benevolence, - making their love only a mitigated selfishness, - but to be complete, impartial, and generous in their love, as God is in his. ....One of Jesus' most striking parables, - that of the Good Samaritan, (Lk. 10:30-37) - is designed to illustrate and enforce the same truth.\*

The Law was only a means, a road to the realization of God's will. It was never to be regarded as an end in

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\*Stevens, The Teaching of Jesus, 1919, pgs. 55-56.

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 God of old time, how shall we say that I say unto  
 you that whosoever is angry with his brother shall be in  
 danger of the judgment. (Mt. 5:22). In the same  
 way the law forbids adultery; hence forbids the inward desire  
 (Mt. 5:27-28). The law forbids the raising of oaths;  
 hence forbids that one's words should be as common  
 and frivolous as the most vulgar flatterer. (Mt. 5:33-37).  
 The law forbids retaliation - the repayment of evil  
 for evil - in the words, "an eye for an eye, and a tooth  
 for a tooth"; hence discourages revenge altogether.  
 enjoined upon the disciples the perfect entrance of the  
 kingdom rather than the reward. (Mt. 5:39-48). The law  
 required men to love their neighbors and wife as they  
 do themselves, and to hate their enemies, the temptations  
 of the world (Mt. 5:41) was to foster a spirit of  
 love to non-Jews, Romans, and other universal love,  
 and to non-Jews, Romans, and other universal love.  
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 and a slighted relationship, - but to be complete, in-  
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 the good Samaritan (Lk. 10:25-37) - is summed up in  
 love and mercy: the same words.  
 The law was only a means, a road to the realization  
 of God's will. It was never to be regarded as an end in  
 itself.

itself. The institutions and ceremonies of religion existed only to point the way to God and the knowledge of his will. The end of religion, Jesus taught and demonstrated, was the practice of God's will in all everyday human relationships. The fifth chapter of Matthew contains six classic exhibits of Jesus' fulfilment of the Law. In order to understand more perfectly what Jesus meant by fulfilment, we shall examine these exhibits. Exhibit 1. Mt. 5:21-26. Text, "Thou shalt not kill."

Here is the discussion of an Old Testament law. The requirement is plain, "Thou shalt not kill." Note the order and nature of the statements here. "Whosoever shall kill shall be in danger of the judgment. "Whosoever shall say to his brother, Raca, (an expression of contempt) shall be in danger of the council (Sanhedrin). Whosoever shall say, Thou fool, (or Moreh, a Hebrew expression of condemnation) shall be in danger of the hell of fire." The mildest penalty is attached to what is apparently the most severe crime. If you kill, you will be in danger of the judgment. The most severe penalty, damnation in hell, is connected with the mildest offense, calling one a fool.

This is significant because it offers a clue to understanding what Jesus meant by fulfilment. All these statements point to emphasis on the spirit of the Law. Killing is wrong, but it is also wrong to cherish anger

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 "Thou art a madman," or "Thou art a hypocrite,"  
 "Thou art a scoundrel," shall be in danger of the judgment.  
 However shall say, "Thou fool," or "Thou madman," or  
 "Thou hypocrite," or "Thou scoundrel," shall be in danger of the  
 judgment. The witness hereby is intended to show us  
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 statements point to examples on the spirit of the law.  
 Killing is wrong, but it is also wrong to cherish anger

in one's heart toward another. If one may judge how wrong it is according to the penalty attached to become angry, it is worse to harbor ill will in one's heart than to actually commit the physical crime of murder.

In this way Jesus expanded the Mosaic Law and carried it to fulfillment. Until Jesus cast more light on the problem it was thought that if one refrained from the actual taking of life, the Law was being fulfilled. Jesus, however, made the Law far more inclusive and put an entirely new and finer construction upon it.

The Jews were made to see the implication of Jesus' inference. The command, "Thou shalt not kill," meant more than thou shalt not take life with thy hands. They had thought that the Law was intended to prevent one from taking a stone, or other weapon, and killing another. Now they saw that for one to cherish hatred in his heart, to secretly plot to ruin another's reputation, to malign one's character and destroy by inference, or direct thrust, his influence, was killing of the most brutal sort. The result for the one injured was as bad or worse than if he had been killed.

By fulfilling the Law, then, Jesus meant carrying it out fully, applying it to every and all forms of killing. This principle rested upon Jesus' penetrating appraisal of human nature. Although a man might have been restrained by the Law from actually committing physical

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been killed.

By fulfilling the law, the law was being carried  
it out fully, making it to every end and aim of his  
law. This principle rested upon Jesus' character and  
that of human nature. Although a man's heart was  
restored by the law, it was actually something different

murder, he might have taken an attitude which in its result was more deadly.

Applying the spirit of Jesus' fulfillment to "Thou shalt not kill," it may be implied that according to his standard any form of killing was inharmonious with the Law. The whole war system of our modern world is a capital illustration of killing on a wholesale scale. This system and any other which places large numbers of innocent persons at the mercy of instruments of ruthless slaughter is contrary to the spirit of Jesus. Those who are back of the enterprise and by their active initiative or calm acquiescence condone what is done are murderers. The very attitude of consent is as destructive as mustard gas and heavy artillery.

Exhibit 2. Mt. 5:27-30. Text, "Thou shalt not commit adultery."

The same principle of fulfillment is operative here. Jesus' teaching proceeded on the assumption that the old Law, "Thou shalt not commit adultery," was a good one. But taken literally it fell far short of the mark. Too many self-righteous persons naively assumed that because they had never been caught in the overt act of adultery that they were not under condemnation. Jesus pierced the husk of this hypocrisy and saw that many who made loud professions of religion were living double lives. Inwardly they were licentious and vile, "full of dead men's bones," he said.

The import of Jesus' teaching certainly must have

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 ions of religion were living under their feet. Jesus' law  
 was therefore and vice, "All of each man's power, he shall  
 the labor of Jesus' teaching eventually was done



produced consternation in this group. He was teaching that the ones who carry lustful desire to its physical consummation are not the only ones who commit adultery. Those who allow their minds to become cesspools of salacious thoughts, and those who secretly plan the act intending to escape the stigma and consequences by assuming the guise of sanctimonious piety are adulterers of the most despicable sort.

Discussion of this point, and others, must not cause us to lose sight of what we understand Jesus to mean by fulfilment. Let us bear in mind that he goes directly to the heart of the matter and deals with the motives of men's hearts that make wrong-doing possible. Wanting to do the thing is worse than the act itself. The attention of Jesus is focused here. He is interested in changing men's motives so that they will not tolerate attitudes in their lives which make adultery and other forms of sin possible.

Again we see the practical and humanitarian aspects of Jesus' viewpoint. What he wants is a transformed society built on folks of clean thoughts and wholesome living. Jesus is not interested primarily in the act but in the actor. The adulterer, not the adultery, is the main concern. The source of greatest strength for one who is susceptible to moral temptation is subjective. Keeping the mind filled with clean thoughts will close the door to temptation and drive out the unclean spirit.

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 and those who receive them are interested to know the  
 signs and messages by reading the signs of nature.  
 various signs are witnesses of the most beautiful world.

distinction of this point, and others, and not want  
 to be lost sight of what we understand from the text of  
 this point. But we see in fact that he was fastidious  
 in the heart of the matter and deals with the motives of  
 such people that are wrong-doing people. It is to be  
 in the heart is worse than the act itself. The attention  
 of heart is focused here. He is interested in changing  
 men's motives so that they will not tolerate others in  
 their lives which would hurt them and other forms of life  
 possible.

again we see the practical and theoretical as-  
 pects of heart's viewpoint. What he wants is a transfor-  
 mation of society with a focus of ideas towards the world.  
 man's living, there is not interested primarily in the  
 act but in the actor. The witness, not the witness, is  
 the main concern. The source of greatest strength for  
 one who is susceptible to moral temptations is subjective.  
 keeping the mind filled with clean thoughts will clear  
 the path to temptation and drive out the various habits.

If the heart, the tongue, the eyes, and hands are kept clean, there will be no trouble over right moral conduct. The antidote for uncleanness is wholesomeness. Jesus' fulfillment of this command showed men how to live together as children of God, not as animals.

Exhibit 3. Mt. 5:31-32. Text, Divorce.

There is a further illustration of the manner in which Jesus fulfilled the Law. It was not by writing another Law but by throwing the safeguards of society around the individual. Divorce and remarriage were too easy in Jesus' time. This weakens society by causing family disintegration. The supreme interest of Jesus was to get God's will accomplished in the lives of the people. This he could best do when the family relationships were kept sacred and continuous.

Jesus regarded marriage as the normal and natural relationship. He assumed that men and women would marry and that the tie, once established, was indissoluble save in the extreme case of marital disloyalty. Again it may be noted that Jesus is not interested in re-writing the Law but in extending and relating it to life. If men have the right attitudes and motives, they will not want what belongs to another.

The teaching of Jesus on divorce no doubt came out of his recoil against the result of laxity which he saw about him. When a home was broken up, the woman was

If the heart, the tongue, the nose, and hands are lost  
then there will be no problem near that about the  
heart. The subject's understand is in the  
heart, the subject of this regard should not be  
live together as children of God, not as animals.

Exhibit 2. Mr. 512-52. Text. 1/1/50.

There is a further illustration of the manner in  
which Jesus fulfilled the law. It was not by selling  
another law but by showing the substance of the  
spirit the individual. Jesus and his disciples were the  
way to Jesus' life. This was the reality of Jesus  
family distribution. The purpose of Jesus  
was to get God's will accomplished in the lives of the  
people. This he could best do when the family relation-  
ship was kept sacred and continuous.

Jesus regarded marriage as the normal and natural  
relationship. He wanted that man and woman would  
stay and that the law was fulfilled. This was the  
only way to the extreme case of marital infidelity.  
Again it may be noted that Jesus is not interested in  
writing the law but in extending and raising it to life.  
It was not the right attitude and motive, that all  
the law was to be done.

The teaching of Jesus on divorce is found in  
the text of the Gospels. The result of Jesus' teaching  
was that a man and woman were joined together.

made defenseless and the children homeless. The pillars of society were in danger of being swept away. In such a state the realization of God's will would be difficult and unlikely.

Therefore, Jesus fulfilled the Law by strengthening the sanctity of the marriage relation. No one ought to assume it lightly or without due consideration. A woman is more than a mere chattel in Jesus' estimation. She is worthy of the utmost consideration. Easy divorce put her adrift on her own responsibilities and led to immorality. This was not in the best interests of society, so Jesus tightened the cords of unity about the family, teaching that it was to be held intact. The necessity of adjustment and adaptation was not blinked in this respect, but the important thing was emphasized,--God's will could best be accomplished in a society where the family is not easily dissolved.

Exhibit 4. Mt. 5:33-37. Text, "Thou shalt not forswear thyself."

Fulfillment of this command must also be understood in spiritual terms. Jewish business transactions as well as religious practices involved one in a network of oath-taking per se, but the double standard of truth which was implied by oath-taking was the ground for Jesus' dealing with the matter.

Oath-taking presumes a man is a potential liar,

with satisfaction and the children themselves. The children  
of today were in danger of being kept away. In such a case  
the realization of God's will would be difficult and un-  
likely.

Therefore, Jesus fulfilled the law by strength-  
ing the authority of the marriage relation. He was aware  
of the fact that a new chapter in Israel's history  
was in process of the same consideration. Jesus' dis-  
ciples were not to be regarded as irresponsible and to  
be ignorant. This was not in the best interests of socie-  
ty, so Jesus emphasized the truth of what he had said.  
The necessity of teaching that it was to be held fast. The necessity of  
adjustment and adaptation was not limited in this re-  
spect, but the important thing was emphasized--Jesus' will  
could best be accomplished in a certain way. The family  
is not easily dissolved.

Matthew 19:6-10. Text, "What shall I do?"  
19:11-12.

Definition of this command was also to under-  
stand in spiritual terms. Jesus' business transactions  
as well as religious practices involved one in a measure  
of other-worldliness, but the people accepted of Jesus  
which was typical of other-worldliness was the ground for  
Jesus' action with the nation.  
Other-worldliness was a spiritual thing.

and that he may not tell the truth unless he feels pressure forcing him to do so. It also implies that when under oath, one must tell the truth but at other times he may do as he chooses.

The fulfilment here aims at correction of the old practice. Jesus set a new and higher standard. The overthrow of oath-taking as a civil practice was not what was sought. The thing that made oath-taking necessary, a double standard of truth, was what Jesus sought to change.

Every man should have the reputation of being truthful under all conditions. Yes should mean yes, and no should mean no. A man's word should be as good at one time as at another. This is what Jesus meant by fulfilling this Law. Oath-taking as such is not a bad thing, but the type of life which makes oath-taking necessary is a bad thing. Jesus wanted men to understand that a good man, a religious man, was always trustworthy. He could be trusted to tell the truth when not under oath as well as when he was under oath.

Exhibit 5. Mt. 5:38-42. Text, "An eye for an eye."

It is perfectly evident that Jesus purposed to carry the people to a higher level of thought and life than could be derived from literal interpretation of the Law, "an eye for an eye". When this Law was first written, the prevailing ideas of justice were crude and primitive. If one's rights were infringed upon, this was taken as the

and that he may not tell the truth about the facts of the case.  
Now looking at the law, it also requires that the witness  
only, and must tell the truth but at other times he may  
to be chosen.

The defendant here also is concerned of the fact  
evidence. There are two different standards. The one  
kind of evidence is a civil practice and the other is  
evidence. The thing that makes the difference is

kind of evidence of truth, and what they ought to know.  
There are several ways the reputation of being true-  
ful under all conditions. Yes should mean yes, and no  
should mean no. A man's word should be as good as his

line as at another. This is what the law means by truth-  
telling. This law, truth-telling as such is not a bad thing,  
and the type of life which makes truth-telling necessary is

a bad thing. There is a great deal to be learned from a good  
man, a righteous man, and gives testimony. He ought to  
be treated as well as the truth and must tell as well as  
what he has heard.

It is certainly evident that Jesus preached to  
bring the people to a higher level of thought and life  
and a high level of moral instruction of the  
law, "an eye for an eye." When this law was first written,  
the prevailing ideas of justice were crude and primitive.

It would be hard to understand upon this law taken as the



grounds for retaliation. One could demand a pound for a pound, an eye for an eye, and a life for a life.

Jesus' teaching fulfilled this Law by transcending it. What one was going to get in settlement for a damage was frequently the major interest in disputes. Jesus turned the attention away from such selfish motives. In contrast to the old legal retaliation Jesus revealed the divine command of self-restraint. The important thing was not the wrong which was done, but the one who had done wrong.

This was a revolutionary viewpoint. Men were not accustomed to give consideration to offenders. But Jesus said in substance, that one should always think of the person who was doing wrong. His reformation should be sought. Even if he did wrong, he still had rights and of these one ought to be very considerate. Unless unselfishness and self-restraint are practiced, such an attitude is impossible.

Right relations between folks are the important issues, and this is what Jesus meant when he said to turn the other cheek, go the second mile, and give to every one who asks.

The old system was all wrong. Its interests were selfish. The natural thing was to pay back when one was damaged. In being thoroughly legal a person might miss the more important spirit of the Law. Jesus looked at the matter from an entirely different angle. The redemption

... for relations. One could demand a point for a  
ground, an eye for an eye, and a life for a life.

... through teaching fulfilled this law of reciprocity.  
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is impossible.

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the more important spirit of the law. Jesus looked at the  
matter from an entirely different angle. The religious

of wrong-doers was his concern. Right relationships and social adjustments were important. These could be worked out best by making the wrong-doer instead of the wrong done the object of attention, and by concentrating upon the transformation of those who were unsocial.

Exhibit 6. Mt.5:43-48. Text, "Love your enemies."

Here Jesus dealt directly with the positive problem of one's personal attitude toward others. Mutual helpfulness was at the heart of his interpretation of this Law. No doubt the practical advice found in this statement grew out of his actual experience. He had both friends and enemies. The problem of how to treat selfish, inimical people was a baffling one. Therefore, his answer was important because of its far-reaching implications.

Returning love for love, or hate for hate, is natural and easy. It is the line of least resistance. But "love your enemies" went beyond the Law. The fulfillment of Jesus went deeper into men's lives than ethical or religious codes. It touched the motives, the very springs of action. It took into account the fact that if the principles of action out of which all the issues of life proceed can be cleansed, there will be no trouble about the objective relationships. The old Law had never entered this realm of life. Jesus fulfilled it by showing that it made the wrong approach to the problem. What was desired was right relationships between men, and these could be

of wrong-doers was his remedy. Right relationships  
 social adjustments were important. These could be worked out  
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 object of attention, and by concentrating upon the transfor-  
 mation of those who were unskilled.

Chapter 3. 1911-12. Year, "Love your neighbor."

How Jesus said himself with the positive promise  
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 objective relationship. The old law had never covered  
 this realm of life. Jesus fulfilled it by showing that it  
 was the wrong approach to the problem. What was desired  
 was right relationships between men, and these could be

created best by loving everyone, even one's enemies.

Before taking up the next division of discussion, brief mention will be made of the most important facts brought to light in the foregoing paragraphs dealing with Jesus, the Emancipator.

Jesus entered upon his life work of teaching and preaching under very adverse circumstances. The land in which his ministry was to take place was seething in political and religious unrest. He was thinking and living so far ahead of his age that misunderstanding and persecution were inevitable. This is always the prophet's reward.

Little importance was attached to the ministry of Jesus during his life time and immediately following his death. But the permanence of his influence attests the skill of his teaching, and this was due, in a measure at least, to his thorough preparation. In the temptation experience he settled the basic principles which governed all his teaching. The character of God as he conceived it was the criterion for every decision. In addition to having the advantage of these governing principles Jesus went to his work with a thorough knowledge of the Law.

Conflict ensued immediately when Jesus began to teach because of the novel construction which he put upon the Law. He sought to make it a means to human welfare and righteous living. This conflicted with the or-



thodox interpretation which made the Law an end of righteousness. During the conflict the Pharisees continually sought to ensnare Jesus, and he strove to bring them to a natural and useful application of the Law. For him the Law was a servant, the purpose of which was to bring man to a knowledge of God's will. It was valuable only as a guide to a better living and the building of noble character.

Jesus did not fulfill the Law in the sense of rejecting it. He endorsed it and approved the Law itself, but objected to the current interpretation put upon it by Jewish teachers. His teaching fulfilled the Law by transcending its literal statements and sublimating and refining them, so as to make its spirit as well as its basic literal statements applicable to human needs.

It is recognized that Jesus not only had new truths to teach, but also that very effective methods were used in implanting his ideas in people's minds. They remembered the messages which he brought to them. It will be of interest now to consider the methods which Jesus used in making his teaching so effective.

## 2. Jesus the Innovator.

### a. The note of authority.

In all that Jesus said there was the accent of certainty and authority. "Verily, verily, I say unto you", is an utterance which illustrates this characteristic.

Index International which made the law an end of itself  
 necessary. During the conflict the International  
 regard to various laws, and he states in plain terms to a  
 national and social legislation of the law. The law the  
 law was a servant, the purpose of which was to bring man  
 to a knowledge of God's will. It was valuable only as a  
 guide to a better living and the building of God's new  
 order.

Jesus did not fulfill the law in the sense of re-  
 fusing it. He changed it and approved the law itself,  
 but objected to the outward formalism that was in  
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 yielding them, as he said the spirit as well as the  
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 things to teach, but also that very effective methods  
 were used in teaching his laws in people's minds.  
 They recognized the message which he brought to them.  
 It did not of interest now to consider the methods which  
 Jesus used in giving his teaching as effective.

2. Jesus the Teacher.

a. The role of authority.

In his own time Jesus was the master of his  
 disciples and authority. "Verily, verily, I say unto you,"  
 is an expression which illustrates his authority.



Out of an abundant knowledge of truth he spoke in clear and intelligible language.

The ultimate proof of this authority does not impinge upon the verdict of the scriptures but rather upon the response of the human heart to the personality and influence of Jesus. What is the ultimate grounds for the authority of Jesus? After a comprehensive study of this problem of authority, Woolf comes to the conclusion that personal faith is the answer. "Authority is only to be found in the inmost experience of a believing soul..... It is found in the sense of impact..... We begin to feel that we simply must revise our life, our conduct, and our ideals; and this with a sense of a newly discovered inner need which is far more effective than any outer compulsion. It flows, as it were, automatically from the fact of our contact with him..... Just as we hold our trust in God on the same tenure as our trust in each other, so also we recognize the authority of Jesus by the intuitions springing from the same soil of immediate personal intercourse."\* This spontaneous response of the inner nature to Jesus today must be of the same nature which caused Jesus' first followers to be constrained to follow him. They sensed his mastery and authority when they said, "Lord, teach us to pray."

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\*Woolf, The Authority of Jesus, 1929, p. 282 ff.

One of the main purposes of this study is to  
 and identify the factors.  
 The purpose of this study is to determine  
 upon the validity of the analysis and upon  
 the accuracy of the data used in the analysis and  
 findings of this study. It is the objective of this  
 study to identify the factors which are related to  
 the accuracy of the analysis, and to determine  
 the extent to which these factors are related to  
 the accuracy of the analysis. The study is based  
 on the following assumptions:  
 1. The accuracy of the analysis is related to  
 the accuracy of the data used in the analysis.  
 2. The accuracy of the analysis is related to  
 the accuracy of the methods used in the analysis.  
 3. The accuracy of the analysis is related to  
 the accuracy of the assumptions used in the analysis.  
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 the accuracy of the recommendations made in the analysis.

b. His Teaching methods.

(1) Oral teaching.

Jesus had to deal with mixed multitudes of people including both illiterate and intellectual classes. "Yet the ideal was to so completely equip every member of the Way that he would be a 'Scribe instructed in the Kingdom of Heaven, bringing forth out of his treasure things new and old.'" Mt. 13:52.\* How did he approach this heterogeneous population and make his truths live in their minds?

The Oral method of teaching was used very effectively by Jesus. He talked with folks informally and in conversational manner on most occasions. "Unlike most great teachers, Jesus did not commit his teachings to writing. It was evidently no part of his purpose to give his instruction a stereotyped form. His profoundest and most striking sayings were often uttered upon a chance meeting with some stranger; his inimitable parables were spoken to little groups at the wayside or by the lakeshore; while his greatest works were often accompanied by an injunction of silence upon those who had witnessed them..... If his purpose had been to give formal rules for the conduct of life, or to propound doctrines and explanations on the perplexing problems of human speculations and research, his method must be pronounced a very faulty and inadequate one.....How evident it is that the purpose of Jesus must

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\*Easton, Christ in the Gospels, 1930, p. 32.

The Gospel of John

...and he said to him, "I am the light of the world. Who follows me will not walk in darkness, but will have the light of life." ...

have been something quite different from a formal delivery of doctrines or rules. It was the inspiration and quickening of the lives of men at which he was aiming. He was bent upon lodging living truths in the heart of humanity, and he knew that he could best do this, not by the methods of the Scribe and the school, but by that personal, first-hand contact with men, by that vital touch of mind and heart, through which alone one personality can communicate its treasures to another."\*

Wherever men would listen, there Jesus found a good place to teach. When a crowd gathered on the lake shore, he stood up in a boat and taught the eager listeners. "And he began again to teach by the sea-side; and there was gathered unto him a great multitude so that he entered into a ship, and sat in the sea.....and he taught them." Mk. 4:1-2. If his followers began discussion, Jesus would sit down with them, talking familiarly with them and answering their questions. "And when he had sat down, his disciples came unto him; and he opened his mouth and taught them." Mt. 5:1.

The sermon on the mount is an illustration of Jesus' Oral teaching. Very probably this record of Matthew 5 is a composite of various utterances of Jesus made at different times and represents Matthew's blocking tendency.

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\*Stevens, The Teaching of Jesus, 1919, pgs. 19-20.

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"Matthew expands the sermon on the mount. He makes it a composite of all Jesus' teachings needful for the moral and religious guidance of the neophyte. The shorter form, (Lk. 6:20-49), represents better the original. Its subject is the righteousness of sons. Jesus is contrasting two rules of life; first, that given by himself to the motley throng of his followers, who though poor, hungry, etc., dare to believe it is the Father's good pleasure to give them the Kingdom. Second, the rule which the Scribes offer as the condition of obtaining heavenly reward. Jesus has but one rule; show the disposition and spirit of the Father, be kind without limit, as God is kind even to the unthankful and evil."\* Sonship is the key-note to Jesus' teaching.

The Lord's prayer is another example of Jesus' Oral teaching. Of it Bacon writes, "The Lord's prayer contains five supplications in two sections: first, that the Father's name might be revered, and his sovereignty made universal. Second, that the petitioner might have food for the day, forgiveness, and deliverance from evil.....The prayer agrees with Jesus' definition of religion: perfect wholeness of devotion to God, in perfect trust."\*

A modern rendering of this prayer is:

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\*Bacon, Jesus, the Son of God, 1930, p.84ff.

The author's account of the work of the committee is a summary of all the work done by the committee in its various capacities at the University. The committee was organized in 1925, and its work has been to study the situation of the University and to make recommendations thereon. It has held many public hearings and has received many suggestions from the faculty, the students, and the public. It has also conducted extensive research into the various phases of the University's work.

The committee has found that the University is in a position to do much more than it is at present doing. It has identified many areas where improvement is needed, and it has proposed many ways in which these improvements can be made. It believes that these suggestions will be of great value to the University and to the community.

The committee's report is a summary of its findings and recommendations. It is intended to be a guide to the University's future work. It is hoped that it will be of great value to the University and to the community.

Very truly yours,  
 \_\_\_\_\_  
 Chairman, Board of Trustees

Chicago, Illinois, the 20th of May, 1930.



"Learn to pray in this way;  
'Father, may Thy name be revered,  
    May Thy kingdom come.  
Give us day by day our bread for the day,  
    Forgive us our sins  
For we also forgive anyone who wrongs us,  
    And do not bring us into temptation.'"\*  
    (Lk.11:2-4; Mt. 6:9-13)

Another of the sayings on the important subject of prayer is, "Ask, and you will receive: seek, and you will find: knock, and a door will be opened for you; for it is the one who asks who receives, and the one who seeks who finds, and the one who knocks, to whom a door is opened. What father among you if his son asks for a fish will give him a snake, or if he asks for an egg will give him a scorpion? In the same way if you, bad as you are, know enough to give good things to your children, how much more will your Father above give his spirit to those who pray to him."(Lk. 11:9-13; Mt. 7:7-11)\*

Several other sayings of Jesus will be cited to illustrate his teaching on various important subjects.

Attitude toward enemies

"I tell you who are listening to me: love your enemies, do a kindness to those who hate you, say a prayer for those who abuse you, If someone strikes you on the cheek, turn to him the other, and if anyone takes away your overcoat, do not try to withhold your under coat.

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\*Robinson, The Sayings of Jesus, 1930, p. 125.

learn to give in this way;  
I think, and I'm sure of it,  
that the things you  
do in this way are good for the soul,  
and I'm sure of it.  
I think, and I'm sure of it,  
that the things you  
do in this way are good for the soul,  
and I'm sure of it.

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All this is for you

I think you are interested in how I have  
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Give something to anyone who asks of you, and if anyone takes something of yours, do not demand it back. And whatever you would like to have people do for you, do it for them." (Lk. 6: 27-31; Mt. 5: 44, 39, 40, 42; Mt. 7: 12.)

"And if you love only those who love you, what credit is that to you, even worldly people love those who love them. And if you treat well only those who treat you well, what credit is that to you; even worldly people do that. But love your enemies, and be constantly helpful, and your reward will be great; you will in this way be sons of the Most High; he is kind to the unthankful and the bad. Be full of loving kindness as your Father above is loving and kind."\* (Lk. 6: 32-36; Mt. 5: 46, 47, 44, 45, 48.)

Keeping the eye clean

"When you light a lamp, you do not put it under a cover to hide it, but place it on a stand so that it gives light to all." (Lk. 11: 33; Mt. 5: 15.)

"The lamp of your body is the eye. If you keep your eye healthy, your whole body will be full of light. But if your eye begins to be bad, your whole body will become dark. So beware, let your light not turn to darkness."\*\* (Lk. 11:34, 35; Mt. 6:22, 23.)

God's care for the individual

"Do not five sparrows sell for a small coin? Yet

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\*Robinson, The Sayings of Jesus, 1930, pgs. 120-121.  
\*\* Ibid. 1930, p. 127.

div' something to know who says of you, and it says  
one takes something of yours, do not think it best, but  
whatever you wish to do, you have to do it, and it  
for them, like, at 12-01; 12-01, 12-01, 12-01, 12-01, 12-01,  
and if you love only those who love you, what would  
it that to you, even worldly people love those who love  
them. And if you really want only those who love you,  
what would it that to you; even worldly people do that.  
But love your enemies, and be merciful to those who hate  
you; reward will be yours; you will be blessed and the son  
of the Most High; for he is kind to the merciful and the  
he full of loving kindness as your Father above is loving  
and kind." (Lk. 14: 28-34; Mt. 5: 43-48)

Love for the enemy

"When you love a man, you do not do him a favor,  
even an enemy, but when he on a stand at that it gives  
light to all." (Lk. 11: 32; Mt. 12: 41)

"The love of your body is the key, it is the love  
eye seeing, your whole body will be full of light, and  
if your eye begins to be bad, your whole body will be  
dark. So beware, let your light not come to darkness." (Lk.  
11: 32; Mt. 12: 41)

God's care for the individual

"So let your sparrows sell for a small coin for

not one of them has escaped the Father's notice. I assure you that the very hairs of your head are all numbered. Do not let fear rule your life, you are of greater value than a great number of sparrows." (Lk. 12:6, 7; Mt. 10: 29-31.)

"I tell you do not worry about your life fretting as to what kind of food you are going to eat, or about your body as to what clothes you are going to wear. Look at the birds of the air. They do not even plant fields or reap harvests, they have no storehouses; or barns; yet the Father above gives them food. You are of far greater value than the birds."

"Will worry help anyone of you to add a single hour to his life? If worry cannot help you in the least, what use is there in it?"

"Learn a lesson from the lillies of the field, see how they grow. They do not fretfully toil and spin; yet I tell you even Solomon in all his grandeur was never robed like one of them. If God thus clothes the flowers of the field which today are alive and tomorrow are used for fuel in a stove, how much more surely will he take care of you, you who have so little trust in him. So do not ask what you are going to eat or to drink, and do not worry yourselves about it. For the people of the world are striving for these things, and your Father above knows that you need them all. But seek his Kingdom first, and these

... and one of them was ... the father's ...  
 ... the very ... of your ...  
 ... to ... the ...  
 ... a great number of ...

"I tell you ...  
 ... as to what kind of ...  
 ... you ... as to what ...  
 ... of the birds ...  
 ... on ...  
 ... and the father ...  
 ... greater value than the ..."

"Will ...  
 ... to his ...  
 ... use is there ..."

"Learn a lesson ...  
 ... see how they ...  
 ... you I tell you ...  
 ... rebel ...  
 ... of the ...  
 ... for ...  
 ... care of you ...  
 ... not ask ...  
 ... your ...  
 ... striving for ...  
 ... you good ..."

other things will be yours besides."\* (Lk. 12:22-31; Mt. 6:25-33.)

Entering the Kingdom

"Make every possible effort to get in to the narrow door, for many who are trying to enter will not succeed."\* (Lk. 13:20, 21; Mt. 13:33.)

"No one who will not take up his cross and follow after me can be a disciple of mine."\* (Lk. 14:27; Mt. 10:38.)

Serving God

"No one can be a loyal servant to two masters. For he will either dislike one and love the other, or he will be faithful to the one and make light of the other. You cannot serve both God and the mammon of money." (Lk. 16:13; Mt. 6:24.)\*\*

"The one who tries to preserve his own self will lose his soul, but he who loses himself in the cause of the Gospel of the Kingdom will find the higher life." (Lk. 17:33; Mt. 16:25; Mk. 8:35; Lk. 9:24; Mt. 10:39.)\*\*

Neighbor defined

"A teacher of the Law asked Jesus, " Master, what shall I do to attain the life of the age to come?" And Jesus answered, what do you find in the Law? What do you read there?" He replied, "'Thou shalt love the Lord thy God'(Deut. 6:5) and 'Thou shalt love thy neighbor as thy-  
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\*Robinson, The Sayings of Jesus, 1930, pgs.128-130.  
\*\*Ibid 131-132.

other things will be found in the same way.

11-11-11

What is the matter

"This is the matter" - you say to me in the

same way, for both are written in water with the

same ink. The ink is the same, the water is the

same. It is not the ink that is the matter, but

the water. The water is the matter, the ink is

What is the matter

"It is not the ink that is the matter, but

the water. The water is the matter, the ink is

the matter. The ink is the matter, the water is

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What is the matter

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the matter. The water is the matter, the ink is

the matter. The ink is the matter, the water is



self'" (Lev. 19:18). And Jesus said, "You have answered correctly, 'Do this and thou shalt live'"(Lev. 18:5).

The man desiring to justify his question said to Jesus, "But who is my neighbor?" Jesus answered:

"A man was once going down from Jerusalem to Jericho and was attacked by robbers who took even his clothes and after beating him, got away, leaving him half dead. A priest happened to be going that way and saw him, but went by at a distance. In the same way a Levite came to the spot and saw him, but passed around him. Finally a foreigner from Samaria who was on a journey came to him, and when he saw him he was sorry for him. He went up to him and bandaged his wounds, pouring oil and wine on them. Then he placed him on his own beast and brought him to an inn where he took care of him. On the next day he took some of his own money and gave it to the stranger and said, 'Take good care of him, and whatever further you have to spend I will repay to you on my way back.'

"Which of these three men do you think turned out to be 'neighbor' to the man who fell into the hands of the robbers?"

He replied, "The one who was sorry for him and helped him." Jesus said to him, "Go and do as he did" (Lk. 10: 25-37)."\*

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\*Robinson, The Sayings of Jesus, 1930, p. 133.

...and I have said, "You have answered  
correctly, I am glad you have done so."  
The man hesitated a moment, his mouth open as if  
to say, "but who is my neighbor?" Jesus answered,  
"I am not here to call down peace on the  
righteous but on the sinners who look for the  
kingdom and their neighbor, not away, leaving the  
half dead, a slight handicap to be sure, but not  
see him, but want to be a sinner. In the same way  
Jesus came to the world and saw him, but passed right  
by. Finally a foreigner from Samaria who was on a  
journey came to him, and when he saw him he was glad  
for him. He went up to him and knelt and his words,  
"poured oil and wine on him, then he placed him on his  
own beast and brought him to an inn where he took care  
of him. On the next day he returned to his own home  
and gave it to the stranger and said, "Have mercy on  
me, and whatever further you have to spend I will re-  
pay to you on my way back."

"Which of these three do you think seemed  
out to be 'neighbor' to the man who fell into the hands  
of the robbers?"  
He replied, "The one who was sorry for him and  
helped him." Jesus said to him, "So and so shall be."

The Cost of the Ideal Character

"If any one of you sets out to build a tower in his vineyard, does he not first sit down and calculate the cost and lay plans to finish the building? Otherwise he may have laid the foundation and not be able to complete the work; then any one who views it will begin to ridicule him and say, 'This man started to build and has not been able to finish his work.'

"Or if a king goes to wage war with another king does he not first sit down and lay plans to see whether he will be able with ten thousand men to meet the other who is coming against him with twenty thousand? In the same way any one of you who does not use every possible means at his disposal cannot be a disciple of mine."

(Lk. 14:28-33.)\*

Extra Service

"Which of you who has a servant ploughing or taking care of the sheep would say to him when he came in from the field, 'Here, come and sit down?' Would you not naturally say 'Get the supper ready, put on your coat and wait for me while I eat, then have your own supper?' Do you give special thanks to the servant for doing what he is told? Apply this to yourselves. When you have observed all the commandments, then say

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\*Robinson, The Sayings of Jesus, 1930, p. 137.

The Book of the Living

'It was one of your acts that I could not forget in  
 his regard, that he had first all your and relations  
 the door and lay down to think the different other-  
 also he was made into the tombstone and not on this to  
 complete the work; then say one who says it will be  
 to witness his end and say, 'This was intended to build and  
 has not been able to finish his work.'

'On it a king goes to wage war with another king  
 how he got that all taken and lay down to rest when  
 he will be able with the thousand men to get the other  
 one is coming against him with twenty thousand. In the  
 war was one of you who does not see that possible  
 means of his escape would be a miracle of power.'

11. 1212-1213

Other things

'Think of you who had a servant standing in  
 taking care of the sheep would say to him when he came  
 in from the field, 'Here, come and sit down, would you  
 not normally say 'Get the sheep ready, and on your  
 feet and wait for me while I eat, then have your own  
 supper; do you give special thanks to the servant  
 for doing what he is told: apply this to yourselves.  
 When you have observed all the commandments, then say

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 \*Revelation, the passage of Jesus, 1987, p. 107.

plainly, 'We are only ordinary servants; we have only done what we ought to have done'"(Lk. 17:7-10.).\*

Discipleship

"Any one who wishes to be my disciple will practice self-denial and take up his cross and follow me." (Mk. 8:34; Lk. 9:23; Mt. 16:24; Lk. 14:27; Mt. 10:38.)

"Any one who exalts himself will be humbled, but one who humbles himself will be exalted." (Lk. 14:11; Mt. 18:4; Lk. 18:14; Mt. 23:12.)

"Be constantly watchful; for ye cannot tell when the master of the house may come." (Mk. 13:35; Mt. 24:42; Lk. 12:37; Mt. 25:13.)\*\*

Frequently the sayings of Jesus took the form of crisp epigrams such as, "With what measure ye meet, it shall be measured unto you," (Mk. 4:24.) "Many that are first shall be last; and the last first." (Mk. 10:31.) "He that humbleth himself shall be exalted."(Lk. 14:11.) "Whosoever would save his life shall lose it."(Lk.8:35.) "Many are called but few chosen."(Mt. 21:14.) These are sometimes called "Wisdom" sayings because they strongly resemble the pointed proverbs used in Jewish schools. Because of their paradoxical nature, such statements get attention and their force arises out of the contrast be-

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\*Robinson, The Sayings of Jesus, 1930, p. 141.

\*\*Ibid

p. 144-45.

... and the only ordinary ...  
... have been ...

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tween lower and higher meanings which are pointed out.

Object lessons also found a place in Jesus' usage. When it was desirable to teach a lesson in the necessity of childlikeness essential to becoming members of the Kingdom, Jesus took a little child in his arms. Washing his disciple's feet constituted a vivid lesson in humility. Cursing the fig tree, and the miracles, may also be considered as object lessons for Jesus never used them merely as exhibitions of power, but rather as vivid means of disclosing his message about God.

The parable is the most powerful form of teaching which Jesus used. In it we see the Teacher at his best. Nowhere is the contrast between Jesus' method of teaching and that of his opponents more readily perceived. The Scribes loved high-sounding phrases. Their artificial hair-splitting, phrase-mongering, and caricature appeared at great disadvantage against the fresh directness and love of reality which throbbed in Jesus' parables.

The parable must be recognized as the expression of genius in Jesus' teaching because in it he could clothe the most sublime and majestic thoughts in such simple garb that even the unlettered could recognize them. The similes, images, and symbolism of the parables fascinated people because their imaginations were intrigued by them. The hearers themselves were left to discover the spiritual truths at the heart of the story, and thus were left to bridge the gap between the objective

...the teacher's role in the classroom is to provide a rich and varied learning environment in which students can explore and understand the world around them. This is not a simple task, but one that requires a deep understanding of the subject matter and a commitment to the learning process. The teacher must be able to assess the needs of individual students and tailor their instruction accordingly. This may involve using a variety of teaching methods, from direct instruction to collaborative learning, to ensure that all students are engaged and challenged. The teacher must also be a role model, demonstrating the skills and attitudes that they expect their students to emulate. This includes being open-minded, respectful, and committed to lifelong learning. Finally, the teacher must be a communicator, able to explain complex concepts in a clear and concise manner, and to provide feedback that is both constructive and motivating. The goal is to create a classroom where students feel safe to express their ideas, ask questions, and learn from their mistakes. This is the foundation of a successful learning environment.



lesson and the subjective idea contained in it. In other words Jesus practiced pupil-participation which is a scientific principle of pedagogy.

The parables fall in two general classes, according to Stevens. "(1) Those in which some fact in the actual world is adduced as illustrating a moral or religious principle; and (2) Those in which some imagined event -- which might naturally happen-- is narrated to illustrate a spiritual truth or process. Examples of the former sort of parables are: "They that are whole have no need of a physician, but they that are sick." (Mk.2:17.) "Can the sons of the bridechamber fast, while the bridegroom is with them?" (Mk. 2:19.) Other examples are the sayings about the sewing of undressed cloth upon an old garment, about the division of a kingdom against itself, and about the putting of the lamp under the bushel." (Mk. 4:21)..... These forms of teaching are brief, undeveloped parables; they have been called "parable germs."

It is the second class of parables -- the parable stories-- which excite the most interest in the New Testament student. Their vivid, pictorial character is especially adapted to impress the imagination. No parts of Jesus' teaching are so easily remembered as the parables. Such pictures as those of the sower going forth to sow (Mk. 4:3ff,) of the laborers in the vineyard, and of the returning prodigal are photographed



upon the mind of every reader of the New Testament.\*

The allegory is closely related to the parable but differs in one essential characteristic. The meaning of the allegory is more or less obscure. But the parable, while only suggesting a possible truth, makes its meaning more evident. "The allegory identifies the symbol and the thing signified, for example, "I am the door"; "I am the vine." The parable, on the other hand, keeps these distinct. The allegory hides the truth in the figurative form; the parable suggests it. French illustrates the difference by saying that, "Behold the Lamb of God" is allegorical because Christ is identified with the Lamb, while "Brought as a Lamb to the slaughter" is parabolical, because it is a comparison and not an identification.\*\*

(2) Truth through personality.

Although Jesus did not commit his teachings to writing, he did gather about him a small group of trusted followers whom he trained and equipped to "go into all the world and preach the Gospel to every creature." This method of depositing his truth in the minds and hearts of his loyal followers assured the permanence and propagation of Jesus' teachings.

The disciples became preachers in the truest sense of the word for the reason that they communicated through

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\*Stevens, The Teaching of Jesus, 1919, pgs. 39-40.  
\*\*Ibid pg. 42.

...the theory is clearly related to the practice of  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be

(3) Truth theory  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
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 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be  
 ...the theory is seen in fact to be

their own personalities the truths which they received from Jesus. Easton, in his Christ in the Gospels, shows what an effective means of preaching the choice of disciples was. They preserved the "texts" or short sayings, phrases which they rapidly learned. They probably learned the parables which Jesus uttered to fix his lessons. The marvellous works, or miracles, they could not forget and of course, they reproduced these as they went about preaching. Easton thinks that the miracle stories are narrative devices of the disciples, not of Jesus, employed to emphasize the marvellous works of Jesus. The validity of the miracles is not the question in point, however. The important thing is that if the disciples remembered words of Jesus, they certainly would not forget gracious deeds of his life which were called forth by utter devotion to God and mankind. In entrusting the impartation of his truth to human hearts and hands, we see that Jesus had something for the world which was not in the Law at all. It was not the final salvation at the end of the world, but a share in the adventures and blessings of the present life.

c. Innovations in Jesus' teachings.

(1) Love.

If we did not have the word "love" or its equivalent, the attempt to understand Jesus' teaching would be a bewildering and futile effort. Love for God and



man is the master key which admits one to the inner sanctuary of Jesus' religion. "Which is the first commandment of all?" asked one of the Scribes. "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mk. 12:28-31.) Love God; love thy neighbor; love thine enemies, are commands enjoined upon all who would be sons of the Most High.

Providing the disciples with a concrete illustration of his meaning Jesus said, "Whosoever shall smite thee on thy right cheek, turn to him the other also." (Mt. 5:39) In other words one's paramount duty is to love, even under the most trying circumstances. One must turn the other cheek, give his coat, or go the second mile. Resentment or failure to act in this manner would be certain indication of wrong motives, and the chief concern here is with motives.

"What one meets in this aspect of the teaching of Jesus is that apart altogether from questions of its ulterior value to ourselves, or to the realization of the Kingdom of God, we owe a duty to our fellow-men. Thus, 'Whoever forces you to go one mile, go two miles with him. Give to the man who begs from you, and turn not away from

and in the center of the circle was the figure of  
 a man, with his arms raised, and his feet  
 together, in the attitude of prayer. The  
 figure was surrounded by a wreath of flowers,  
 and above it was written in large letters  
 "THE GREAT GIVER". The figure was  
 surrounded by a wreath of flowers, and  
 above it was written in large letters  
 "THE GREAT GIVER". The figure was  
 surrounded by a wreath of flowers, and  
 above it was written in large letters  
 "THE GREAT GIVER".

Providing the children with a concrete  
 idea of his meaning, the teacher said, "Whoever  
 has the right heart, has the right life."  
 It often happens that a person has the right  
 heart, but does not have the right life.  
 The heart is the seat of the emotions, and  
 the life is the result of the emotions.  
 The heart is the seat of the emotions, and  
 the life is the result of the emotions.  
 The heart is the seat of the emotions, and  
 the life is the result of the emotions.

That was the first lesson of the day.  
 There is first a lesson in the questions of the day.  
 The aim is to give the children a clear  
 idea of the meaning of the words "The Great  
 Giver". The aim is to give the children  
 a clear idea of the meaning of the words  
 "The Great Giver". The aim is to give  
 the children a clear idea of the meaning  
 of the words "The Great Giver".



him who wants to borrow, (Mt. 5:41 ff,) that is, "Serve him at any cost to yourself." "Love your enemies and pray for those who persecute you." (Mt. 2:44), i. e., the good and even the salvation of other people, even of those who have no human claim upon us, is nevertheless part of our human duty independently of consideration of the Kingdom, for "an unforgiving, grudge-bearing spirit is not simply a fault but also unutterably mean." (Mt. 18: 21-24, 27-30.)

"Jesus was accused of consorting with publicans and sinners (Mt. 11:19; Lk. 7:34), and his friendliness toward them was doubtless one of the causes contributing to the hostility of the Pharisees. But why was it that he followed the practice? Why did he choose to dine with Zacchaeus rather than some person less hated and despised? (Lk. 19:5) Why did he adopt the remarkable attitude to the adulterous woman (Jn. 8:1ff) and to the woman with the alabaster flask of perfume (Lk. 7:36ff)? There is only one answer. Jesus could not have delighted in them as they were. But he was set on winning them."\*

"This overflowing good will towards unfriendly (and unworthy) people is one of Jesus' unique contributions to the moral life, and he was aware of the fact. When he said, "Ye have heard that it was said an eye,.....

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\*Woolf, The Authority of Jesus, 1929, pgs. 274-75.

The first part of the report, which is the most important, is devoted to a description of the work done during the year. It is divided into three main sections: the first deals with the general work of the office, the second with the work of the various departments, and the third with the work of the individual members of the staff. The second section is the most detailed and contains a great deal of interesting information. It is followed by a section on the work of the individual members of the staff, which is also very interesting. The report concludes with a summary of the work done during the year and a list of the members of the staff.

The second part of the report, which is the most important, is devoted to a description of the work done during the year. It is divided into three main sections: the first deals with the general work of the office, the second with the work of the various departments, and the third with the work of the individual members of the staff. The second section is the most detailed and contains a great deal of interesting information. It is followed by a section on the work of the individual members of the staff, which is also very interesting. The report concludes with a summary of the work done during the year and a list of the members of the staff.

and a tooth for a tooth..... Ye have heard that it was said, 'Thou shalt love thy neighbor and hate thine enemy, but I say unto you love your enemies', (Mt. 5:38, 43ff), he was consciously contrasting Jewish sayings with his new commandment. When he said, 'If ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?' He was definitely contrasting Graeco-Roman morals with his own".\* (H. E. Fosdick, The Manhood of the Master, 1924, p.22.)

All of this means one thing, we must be imitators of God. The essence of the Christian Gospel is gathered up in this one characteristic quality, love. "That love is more than affection toward kindred spirits, or to other members of a fellowship. It is an earnest concern for the well-being also of the outsider. (Lk. 19:10 ".... .to seek and to save that which was lost") and even for an enemy (Mt. 5:44). It is desire for another's good, no matter what other's personal attitude toward ourselves or the Kingdom, and if need be, no matter at what cost to oneself (Jn. 15:13)."\* We must love our enemies for He sends his rain on the just and on the unjust. We must be perfect because our Father in Heaven is perfect. "Love literally fulfills the Law and goes beyond towards the second mile. There is an overplus which expresses itself in a unique inner exaltation. We are more than conquerors."\*\*

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\* Woolf, The Authority of Jesus, 1929, pgs. 275-76.  
\*\*Ibid 283.

... to have a...  
... and I see...  
... his new...  
... between...  
... the...  
... passage...

The Kingdom of the Kingdom, 1900, p. 1.

All of this... we...  
of God. The...  
on in this...  
is more than...  
other... of a...  
for the...  
... to...  
for an...  
in...  
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oppose...  
needs...  
be perfect...  
themselves...  
second...  
in a...

The supreme illustration of the application of the principle of love under the most trying circumstances is Jesus' prayer of forgiveness on the cross.

(2) Concept of a Father God

Closely allied to his teaching on love was Jesus' conception of the character of God. When Jesus referred to God or addressed him in prayer, the name of Father was frequently on his lips. "All things have been delivered unto me of my Father; and no one knoweth the Son save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." (Mt. 11:27) "I and my Father are one." (Jn. 8:30.) "I thank thee, O Father." (Mt. 11:25.) These expressions sprang naturally out of an inner fellowship with God. Jesus was certain that he was God's Son, the Beloved.

He included his followers also in this filial relationship to God. "Our Father," he taught them to pray. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." (Mt. 5:16). This conception of God transcends the older idea of God as a King and righteous Judge. Occasionally he was called God but only in connection with Israel. He was "our Father", and his fatherly solicitude terminated at the borders of Israel. Jesus' teaching fulfilled the high ethical monotheism which the Old Testament had reached and revealed God not as a national deity but as a universal Father.

the subject of the application of the law...  
the most serious circumstances is...  
cases, which of course are the order.

(2) Concept of a Father God

Directly related to the concept of God was the...  
of the character of God. When Jesus talks of...  
and he addressed him in prayer, the name of Father was...  
coming on his lips. "All things have been...  
to me of my Father; and no one knows the Son...  
Father; neither hath any man known the Father...  
and he has revealed the Son...  
"I and my Father are one." (John 10:30)

... (John 11:35) When Jesus says...  
the out of an inner fellowship with God...  
that God is the Father, the Son, the Holy Spirit.

... he included the following also in his...  
relationship to God. "My Father," he said...  
Let your light so shine before men that they may see.

Your good works and glorify your Father who is in heaven...  
(John 14:15) This recognition of God transcends the other...  
idea of God as a King and righteous Judge. Generally...

... he was called God but only in connection with Israel...  
was "my Father", and his Father's kingdom...  
at the borders of Israel. Jesus' teaching...  
which affected... with the Old Testament...  
... revealed God not as a national deity but as a...  
... Father.

Jesus considered himself as a revelation of God to men. "He that hath seen me hath seen the Father." (Jn. 14:9). He is the living word, the revelation of God's relationship to man. "He reveals God's fatherly qualities by exhibiting toward men a more than human compassion and tenderness, and by himself living, in his relation to God a perfectly filial life, thus showing man how to be certain of God's fatherhood by himself living as a Son of God."\*

Several important implications attach to the Fatherhood of God. First, God's fatherhood establishes man's sonship. This relationship creates a community of personal beings in which God is the Father of every individual who assumes a loving and obedient relationship to him. Second, providential care is implied. "Your Father knoweth what things ye have need of." (Mt. 6:8,32.) The lillies of the field, the birds of the air are all cared for, and God's sons are more precious in his sight than all of these. Third, the compassionate nature of God is implied. Forgiveness is his chief characteristic, and this is portrayed in the parable of the prodigal son. Fourth, the universality of God's benevolence is denoted. His love and blessing know no favorites. They are for all people alike.

The outstanding revelation of God's character

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\*Stevens, The Teaching of Jesus, 1919, p.79-80.

These conditions himself as a condition of the  
 to and the fact that each of them was the father  
 of the living man. The relation of John  
 relationship to man, the general truth of the  
 by explaining toward man a more than human  
 judgment, and by himself living in the relation  
 of a father's life. This meant that he was  
 certain of John's relationship to himself living as a son  
 of God.

Several conditions for living in the  
 relationship of God. John's relationship to  
 man's world. This relationship is a condition of  
 personal being in which God is the father of  
 himself who makes a living and abundant relationship  
 in his world, personal, practical one is called, "You  
 other things that he has made of, but, John,  
 the living of the world, the living of the man and  
 eternal, and God's man and man's man in his  
 man of God. This, the relationship of man  
 is called. Relationship is the man's relationship, and  
 this is the man's man in the man's man,  
 John, the relationship of John's man's man is  
 his man and man's man's man, man and for all  
 man's man.

The relationship of John's man's man



which Jesus made was not only that the Father was loving, benevolent, and forgiving, but that he so desired the redemption of men that he himself was willing to seek them out and suffer for them if need be.

(3) True nature of the Kingdom of God.

The Kingdom of God in Jesus' thought evidently had a two-fold connotation. First, it was regarded as being capable of realization in the present. Prevailing social and political conditions no doubt were factors which influenced Jesus' teaching concerning the Kingdom. The Jews were subject to the harsh mastership of the accursed Romans. They were exposed to the extortion of relentless tax-collectors. The advice of their own religious leaders to get in the way of the Law brought them no relief. But the announcement of Jesus that the Kingdom was at hand brought new hope. "Blessed be ye poor," said Jesus. (Lk. 6:20.)

"In Lk. 17:20, Jesus says that the Kingdom is not an outward, catastrophic event, but is something which now exists within and among men.

"In other passages Jesus speaks of the Kingdom as growing gradually like grain in the field. In each man's heart, the reign of God comes slowly and gradually to its maturity and bears fruit. Likewise socially the supremacy of God will come progressively to fruition."\*

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\*Robinson, The Sayings of Jesus, 1930, pgs. 204-45.



"The Kingdom of God is like a bit of yeast which a woman took and mixed in a big measure of flour until the whole batch was made to rise." (Lk. 13:20, 21; Mt. 13:33.)\*

"The Kingdom is like a man who sowed good seed in his field." (Mt. 13:24.)\*

"The Kingdom of God is not going to come in a material and visible way, nor will people say, "Look, here it is," or "there it is". "For the Kingdom is now among you." (Lk. 17:20, 21.)\*

"The Kingdom of God is like a man sowing seed in the ground..... The ground bares the crop of itself-- first the spear of grass, then a head of grain, then the fully developed grain." (Mk. 4:26-28.)\*

The hope of a Kingdom which would appear in the future as a great event was also present in Jesus' thought. "I tell you there are some of you standing here who will not die till you see the Kingdom of God come with power." (Mk. 9:1.) The ideas of gradual realization and catastrophic consummation both have place in Jesus' thought.

Actual predictions regarding the future are not as specific as the hope of better things to come. Jesus observed great potentialities in men which gave him tremendous hope for a better day. This at times seemed near at hand and again more distant. The suggestion of this hope in terms of a happier situation made a vital appeal to the

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\*Robinson, The Sayings of Jesus, 1930, pgs. 204-45.

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eager masses. With that approach Jesus was able to encourage the people and lead them nearer to God.

"The Kingdom is both a reward and a task....It is a blessing to the soul, a consummation of a hope, and it is also a responsibility and demands the highest that is in us. It corresponds, on the one hand, to the love of God as a Father, who blesses, and on the other hand to the thought of God as a Lord who will one day judge us according to our deeds."\*

Although Jesus did not cast his teaching concerning the Kingdom in any one mold, yet the term refers to the rule of God in men's lives. This comes in response to their love, loyalty, and service.

#### (4) Instrumental Nature of Religion.

It has already been pointed out that Jesus regarded the institutions and ceremonies of religion as means but never as ends. Even he fell victim to the refinements of the Law. He was accused of violating the Sabbath. His attitude in this matter clearly establishes the principle that the Law, or religion exists only to serve man's best interests. When these come into conflict with legal exactions, the latter must yield. The individual, and not the Law is the most important consideration. This principle came to clear expression, "The Sabbath was made for

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\*Robinson, The Sayings of Jesus, 1930, p. 215.



man, and not man for the Sabbath," (Mk. 2:27).

Sabbath healing was a point of vulnerable attack on Jesus. If he healed on the Sabbath, the Pharisees would have grounds to prefer charges against him. To their consternation Jesus flung out a challenge, asking whether it was better to do good, to save life on the Sabbath day, or to fulfil the technicalities of the Law. Angered by the hard-hearted attitude of the Pharisees, Jesus accepted the challenge of their silence and healed the man. Conspiracy against him immediately took place. Whatever may have been the purpose of this story, the fruit of the Christian custom is made to appear far superior to the barrenness of the Jewish practice.

A summary of the material presented in discussion of the subject, Jesus the Innovator, yields the following main conclusions; Jesus' teaching was characterized by an accent of authority. The ultimate grounds for this authority was in no written dictum but in the human emotions. This position rests upon the support of known facts. The human spirit does respond instinctively to the personality and influence of Jesus. The fact that the first followers of Jesus were drawn and held to him shows they sensed the principle of authority in his approach to him. None other had ever spoken to them as he spoke.

The methods of teaching which Jesus employed were also a departure from the customary procedure. He did not





commit his teachings to writing but went about conversing informally with those whom he met. He answered their questions and expounded the subjects which were brought up for discussion. His teaching method was entirely informal, and because of its simple and forthright nature none could escape his meaning. His message was unforgettable. The Sermon on the Mount and the Lord's Prayer are two of many illustrations of Jesus' Oral method of teaching. They contain some of his best known sayings.

Jesus often spoke also in crisp epigrammatic sentences such as, "Whosoever would save his life shall lose it." The brevity and conciseness of these utterances together with their paradoxical nature made them cogent and penetrating.

Object lessons were another form of Jesus' oral teaching. The most ordinary and commonplace objects with which the people were familiar got into his messages. Life and action moved through them in vivid style.

The power of Jesus' oral teaching reaches its height in the parable. In it Jesus clothed the most majestic truths in simple garb, reaching by this means the illiterate as well as the trained minds. By this method he not only awakened and persuaded men's intellects, but he also brought consolation to the oppressed and stifled his adversaries with a wrath delicately concealed in humor and satire.

The resources of Jesus were not exhausted in the

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oral teaching method. In addition he chose those who were called disciples. They lived in intimate association with him, heard his words, saw his miracles, and got the gist of his message so well grounded in their minds that later it was possible to reduce an accurate account of our Lord's ministry to writing.

There were many innovations in the teachings of Jesus. Entirely new principles of conduct were brought to light in his interpretation of the Law. Four outstanding examples of these are noted: First, love was made the axis upon which all human relationships should revolve. The supreme duty of man is to love God, one's neighbors or friends, and transcending all legal barriers, Jesus taught that there should be an overplus of love which would reach out in genuine expression even to one's enemies.

From this vantage point it is only a step to the concept of a Father God who is not only loving, forgiving, and benevolent, but who is also so concerned about the welfare of his children that he will suffer for them.

The Kingdom of God idea which Jesus propounded also was novel. It was disentangled from all objective, political connotations, and made the condition of men's hearts which comes in response to loving, loyal service to God. To bring about this condition is the purpose for which religion exists. The Law is not man's master but his slave.

and teaching of the Bible. It is not possible to have a Bible without the Bible. The Bible is the word of God, and it is the only authority that we have. We must not let our own opinions or feelings influence our understanding of the Bible. We must let the Bible speak for itself, and we must let it shape our lives.

There were many innovations in the teaching of the Bible. Some of these were good, and some were bad. We must be careful to distinguish between the two. We must not let our own preferences determine what we teach. We must let the Bible determine what we teach, and we must let it determine how we teach.

It is not enough to have a Bible. We must also have a teacher. The teacher is the one who guides the student through the Bible. The teacher is the one who helps the student understand the meaning of the Bible. The teacher is the one who helps the student apply the Bible to his or her life.

The Kingdom of God is not a political kingdom. It is a spiritual kingdom. It is a kingdom of righteousness and peace. It is a kingdom of love and mercy. It is a kingdom of grace and truth. It is a kingdom that is not of this world, but of the next.

The Kingdom of God is not a distant kingdom. It is a kingdom that is here and now. It is a kingdom that is within us. It is a kingdom that is the result of a heart that is turned to God. It is a kingdom that is the result of a life that is lived in obedience to God.

PART IV

JESUS

1. Historicity.

Having considered the teachings of Jesus in relation to the religious situation of the first century, we now turn our attention to the Teacher himself. Back of the teachings is the Teacher; back of the life is the One who lived it. It is fitting that we should seek to improve our knowledge of Jesus for after all, his teachings exist in order that we "may know him and the power of his resurrection". (Phil. 3:10.) In fact, the searchers after him are more numerous than they have ever been. Said an earnest Hindu to Dr. E. Stanley Jones, "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field."\*

That Jesus lived as a historical person is an indubitable fact. Our major source of knowledge concerning him, the Gospels, make no effort to build up a case in defense of the existence of Jesus. It is everywhere assumed. However, recent attempts have been made to disprove the historical existence of Jesus. Therefore, it is important to give this matter consideration, and in asserting the historicity of Jesus one is able to bring to the support of

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\*Bowie, The Master, 1930, p. 322.

TABLE  
I

Introduction

The following table shows the results of the survey conducted in the various districts of the State of New Jersey, during the year 1910. The table is divided into two parts, the first showing the results of the survey in the various counties, and the second showing the results of the survey in the various municipalities. The first part of the table is divided into two columns, the first showing the number of persons in each county, and the second showing the number of persons in each municipality. The second part of the table is divided into two columns, the first showing the number of persons in each municipality, and the second showing the number of persons in each county. The table shows that the population of the State of New Jersey is increasing rapidly, and that the population is becoming more densely packed in the various municipalities. The table also shows that the population is becoming more educated, and that the population is becoming more prosperous. The table is a valuable source of information for the study of the population of the State of New Jersey.

his position statements of such men as Kaftan, Chamberlain, Angus, and Naumann. The following quotations from them appear in Woolf's study on the Authority of Jesus:

"The Christian religion depends on the fact that in the historical person we have the perfect revelation of God."\* (Kaftan, Dogmatik, 1909, S. 429.)

"During the nineteenth century, attempts have been made to explain away Jesus as a myth. The truth consists in the exact opposite. Christ is the only non-mythical element in Christianity."\* (Chamberlain, H. S., Die Grundlagen des Neunzehnten Jahrhunderts, 1909, Vol. 2, S. 661.)

"Christianity had a unique advantage over all its competitors, including Judaism, in having an historic person as founder, whose person was greater than his teachings. Herein lay its greatest originality and the main secret of its power. Christian enthusaim was awakened and sustained not by an ideal but by a person."\* (Angus, S., The Mystery Religions and Christianity, 1925, p. 309.)

"Why do men seek a Superman? It is because they yearn for.....souls which are strong and pure enough to draw us to themselves as the sun draws the planets and illuminates them.....Whoever finds such a soul would say to him, 'To love you is more than to be the discoverer of a continent, for you sre vital.'"\* (Naumann, F., Gotteshilfe, 1907, Vol. 1, S. 9.)

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\*Quoted in Woolf, The Authority of Jesus, 1929, p.40.

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That he was variously regarded as Prophet, Teacher, and King does not alter the fact that he lived.

2. Religion of Jesus.

a. Nature of it.

The religion of Jesus was life issuing from an inner quality of heart in loving obedience to God and service to mankind. It transcended all the usual expressions of religion, ceremonies, fasts, and technical observance of the Law. At its very core was the deep concern for righteousness of life.

The emphasis upon the spiritual element in Jesus' religion is positive and strong. The most important thing about being a son of God is to have the spirit of God. God is pleased when he discovers in one the spirit of love, friendship, and brotherliness. These qualities recommend one to God's favor more readily than fasting or performing other religious rights. This spirit is the ground in which all the ethical practices of life flourish, and one who does not possess it is unworthy to be called a son of the Father.

Jesus' listeners winced and questioned the practicability of his teachings when they heard such things as "love your enemies", "pray for them which despitefully use you", and "turn the other cheek also". But some response within them constrained them to try it out and as they substituted love for hate, kindness for violence, they felt themselves strangely drawn nearer to God.



In essence the religion of Jesus "is a way to find God. Through forgiveness of injury the soul may rise; through purity of heart, character may be strengthened; through brotherliness and helpfulness, qualities of personality are developed which grow upward toward the ideal and the eternal."\* Jesus offered to the people of his day not only a beautiful teaching of this sort but also the powerful demonstration of it in his own daily life.

b. Elements in it.

Faith is a major element in Jesus' religion. Fear, panic, and worry are strangers to the life in which God is sovereign Ruler. While never encouraging idleness or inactivity, Jesus did urge his followers to implicit faith in God. There is no need to worry because the Father in heaven is fully aware of everything needful. Worry destroys the very attitude of mind and heart which Jesus sought to create. But trust in the heavenly Father is conducive to poise which permits development of the finest qualities of character.

Faith aids a proper understanding of God. He is not a record-keeper of deeds and misdeeds. Religion is not a matter of establishing one's credit with God by a process of daily good turns. Rewards and punishments are forgotten. One works neither for pay nor to escape condemnation, nor for fear of hell or hope of heaven. One

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\*Robinson, The Sayings of Jesus, 1930, p. 156.

is shown in the table of contents of the book. The book is a study of the life of the author, and is written in a style which is both interesting and instructive. The author has done a great deal of research, and has gathered a wealth of material which has been carefully selected and arranged in a logical and systematic order. The book is a valuable contribution to the history of the author, and is one which should be read by all who are interested in the subject.

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lives the righteous life because he is God's son and trusts him to do all things well.

Self-denial is also a requisite of Jesus' religion. A popular notion in this connection is that self-denial means renunciation of the world, its joys and ambitions. But self-denial in Jesus' sense of the term is something quite apart from asceticism. There is no surer and quicker way of losing one's soul than to cater to personal comfort. But giving up all in brotherly helpfulness and devotion to others is the surest way to true happiness and the approbation of God.

No single element in the religion of Jesus is more important or prominent than prayer. He taught his disciples how to pray and also set before them the example of prayer. "Ask and ye shall receive"; "seek and ye shall find", (Mt. 7:7); "But when thou prayest, enter into thy closet"; (Mt. 6:6) are suggestions implying the need and the value of prayer.

It is noteworthy that Jesus prepared himself for the most important experiences of his life with prayer. His baptism was accompanied or immediately followed by prayer. Shortly before the last trip to Jerusalem, while on the mount of transfiguration, he prayed and "the fashion of his countenance was altered". (Lk. 9:29.) In the garden of Gethsemane and while hanging on the cross prayer was the source of Jesus strength.

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3. Revelation of God.

The unique significance of Jesus lies in the fact that he revealed God to the world. The God whom Jesus revealed is a God whose love for mankind is without beginning or ending. It knows no time. Bowie points out that the three parables of Luke 15 illustrate the abiding concern of God for the lost. They need to be redeemed. Best of all those who will may rise up in response to the pursuing goodness of God and possess the life of righteousness which Jesus revealed and exemplified. God's attitude never had to be changed toward man by a purchase or constraining influence. His love has always existed.

Jesus had a personal experience of God himself. What he taught others he lived himself. It was thus that he had victory over other souls. The religion of Jesus has significance for us when his life and teaching find response in our own natures.

PART V

SUMMARY

In conclusion it remains to retrace the steps which have been taken in this study in order that the important facts may be summarized.

The underlying purpose of this study, as stated in the introduction, has been to discover how Jesus fulfilled the Mosaic Law. The approach to this problem has been made by contrasting the teachings of Jesus with the Law of

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It is noted that the program has been successful in... (text is mirrored and difficult to read)

PART II  
CONCLUSIONS

In conclusion, it is noted that the program has been... (text is mirrored and difficult to read)



Moses, thus setting forth the differences and establishing the elements of Jesus' teaching which transcend the Law.

Underlying this study are several basic assumptions. First, that Jesus was a historic person; <sup>second,</sup> that our best source material for the study of his life is the New Testament; third, that the Synoptic record provides a reliable record of the facts of Jesus' life; fourth, that the Synoptic report of Jesus' utterances represents the valid essence of what Jesus said.

The second division attempts to show what the status of the Law was at the time when Jesus' ministry began. His public career began at a time when the Jewish nation was in a state of political and religious upheaval. As the strength of Judaism waned, its leaders sought to preserve their national integrity by increasing religious devotion. This involved new and more exacting emphasis on the Law.

When Jesus began his work, the essence of the Jewish religion was loyalty to the Law. The current religion may well be characterized by the one word, legalism.

Interpretation of the Law took various forms each giving rise to a different party or sect. Each of these respective groups was based on a distinct interpretation and each claimed Mosaic origin and authority for its teachings. One point of agreement was common to them all, namely that the Law of Moses was the source of highest appeal.



Legalism, though rigorously practiced, was not satisfying the people. By the beginning of the first Christian century dissatisfaction with it was becoming quite apparent. The old view was being challenged, and a new freedom was emerging which tended toward more liberal and practical interpretation and application of the Law.

The generation which Jesus faced when he appeared as a Teacher of religion was confused and harassed. A crust of legalism and formality so thickly covered the Jew's religion that the true spirit and essence of it was lost in a maze of ceremonies. Obedience to the Law was thought to be the ideal of religious striving. The viewpoint of Jesus was so different that a clash with the leaders of Judaism was inevitable. His teaching made the Law an instrument of human welfare rather than an end in itself. The opposition which was created by this divergence of interpretation finally resulted in Jesus' death.

Jesus fulfilled the Law in the sense of endorsing and transcending it. That is, he did not discard it but he redefined it, taking out the cold, destructive element of literal exactitude replacing it with love and charity. He made the spirit as well as the letter of the Law essential to right relationship to God. The teaching of Jesus set the people free from bondage to the Law and made it their servant rather than their master. This, in essence, is the chief emphasis of the third division, Jesus the Teacher.

The first thing I noticed when I stepped  
 out of the plane was the fresh air. It was  
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 gave me a warm smile. I felt at ease  
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 to be home. The flight was a success  
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Teacher

The teachings of Jesus lead us irresistibly to the Teacher himself who knew God as a loving Father. This kind of a God Jesus revealed to the world. In the light of what he taught and how he acted it may be said that Jesus' religion was life issuing forth from inner devotion and filial relationship to God. The goal of love and service which he set was high. But it was no higher for others than it was for himself. With God's help he was obedient even unto the cross.

This "love of Christ constraineth us." (2 Cor. 5:14.) It is magnetic and irresistible. In emphasizing the drawing power of Christ, Bowie has done a fine thing in quoting the following from Studdert Kennedy; "Through the vast complexities of our modern civilized world made one by God, the crucified Christ is looking down upon us---with death in his bleeding hands and feet--- but life in the light of his burning eyes---and demanding from us all---every individual man and woman---a choice between the glory of Reason, Patience, and Love, and the glory of Force, and Wrath and Fear..... He will not go away. I do not believe he will let us alone. He is making us waver all over the world. He is going to drive us to a decision with his wounded hands. He will not let us have his world for a playground, a battlefield, a factory, or an Empire any longer; we must give it to him. We must give it to him or ---there will be darkness over all the earth from the sixth

The feelings of those who are interested in the  
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hour until the ninth---and that may be a thousand years. We must decide and this decision is for you and me."\* (Studdert Kennedy, G. A., The Word and the Work, 1925, pgs. 80, 84.)

This is the Christ of whom the early disciples inquired, "What manner of man is this?" The principles brought to light in his teachings are capable of transforming our lives as they did theirs.

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\*Quoted in Bowie, The Master, 1930, p. 321.

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\*\*\*Read in full and in detail in preparation for this thesis.

\*\*Read in part, --100 pages or more.

\*Read less extensively.

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In addition to the above authors I am also indebted to the numerous persons who have assisted me in the preparation of this thesis, particularly Mrs. J. H. ... and Mrs. ... and to the many friends who have shown their interest in my work.

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